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"For all the blessings earth displays
We owe Thee thankfulness and praise"

ol. 43, No. 8

NOVEMBER 23, 1960

NEVER REJECTED

ONE MORNING last November as I was busily going about my household chores the phone rang. Rather impatiently I lifted the receiver. I was not greeted by the conventional, "Hello." Instead a small, tearful, quavering voice launched into what seemed to me to be a line of unintelligible gibberish.

Without a thought of how unkind I would sound, I interrupted impatiently, "I'm sorry but I don't know who you are or what you are talking about. Would you please speak more clearly?" I demanded.

There was a brief pause and then a little, loved voice said haltingly, "Mother, it's me, Martin."

HOW VERY CLOSE I had come to rejecting my own child! The disconcerting incident set me to thinking how thankful we should be that we need never fear rejection from God, our Father. We often go to him with tearful and quavering voices and with requests that are difficult to understand. Yet he knows and loves each voice even when it is distorted by sin or sorrow.

—HAZEL YONTS

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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November 23, 1960

THIS WEEK . . .

● OUR COVER: With conventions and campaigns a matter of history, citizens of the United States paused this week for a special day of gratitude to God, as their Canadian brothers had done last month. Bountiful crops and a high level of prosperity made thanksgiving easy, but world relief and refugee problems reminded Americans that "to whom much is given, of him will much be required."

● THE THREAT OF COMMUNISM and a common experience of what a dictatorship can do to a nation have smoothed out much of the century-old antagonism between Lutherans and Roman Catholics in staunchly Catholic Austria. As Vienna Correspondent J. J. Hanlin reports (*page 15*), some of the top officials in Austria's federal and provincial governments are active Lutheran church members.

● WHEN WE ASKED one of our artists to draw a *Redhead* and a *Toplady* for us, she thought we were pulling her leg. We had to get a hymnal to convince her that we were not. We're sure that most of our readers will find the story about the origin of some of the mysterious names at the top of their favorite hymns interesting enough to continue some detective work of their own on others. Edward Johe's story on tune-names begins on *page 11*.

● NEWS IN THE CHURCHES (beginning on *page 35*) supplies a survey of Reformation services throughout America at which prominent Lutherans attracted many thousands of people. Dr. Fry was in Scranton and Wilkes-Barre, Dr. Reinartz in Harrisburg, Judge Youngdahl in Kentucky. New York Lutherans chose Reformation Sunday to kick off a city-wide "open house" evangelism mission which, among other things, brought Lutherans of all church bodies together for Bible study and a discussion of common concerns.

THE CHURCH IN THE NEWS

Religious issue weighed

Political observers pondered this month the effect the "religious issue" may have had on the election of Sen. John W. Kennedy, a Roman Catholic, to the U.S. Presidency. President-elect Kennedy is the first of his faith to gain the White House.

Strong anti-Kennedy sentiment had been generated by some who feared a Roman Catholic President would be subject to pressures from the hierarchy of his church, which claims the right to direct the actions of its members in all moral and spiritual matters. Responsible Protestant leaders had rejected this attitude, warning that a candidate's religion should not be the only factor determining a voter's choice. On the other hand, Roman Catholics were expected to give overwhelming support to a candidate of their own faith.

Strength of Roman Catholic support for Mr. Kennedy was borne out in some returns. Gladwin Hill of the New York *Times* reported that in Texas "the Catholic vote may have been an important factor in Kennedy's close victory. A concomitant factor was the failure of an expected large anti-Catholic vote to materialize." Sen. Henry Jackson, Democratic National Chairman, accounted for the Kennedy victory in part by saying, "Southern Protestants have always be Democrats . . . Urban Catholics voted greater numbers for Sen. Kennedy th they had for Stevenson."

Vatican is pleased

News reports of the Kennedy triumi in Connecticut noted that "a Romi Catholic would draw significant suppo from the members of his church, w make up more than 44 per cent of t population." A Minnesota report sa "Sen. Kennedy ran strongest in heav Roman Catholic Ramsey County (Paul) and also counted strongly in oth Roman Catholic areas. Anti-Catholic se timent in rural Lutheran sections of t state helped to keep the race as close as was."

The Vatican newspaper *Osservato Romano* welcomed the election of S Kennedy. "Catholics are satisfied at t solemn confirmation of the principle th the office of President is open to a s of the Catholic Church, which enjo such large prestige in the United State the paper said. "The senator's victo strengthens appreciation for the hi democratic principles of freedom whi guide American public life."

A critical note was sounded by the E German Communist radio, which clared that the election "would strengt the Vatican's position in Washington."

Theologians' plea backfires

On the eve of election, a group twenty styled as "Lutheran theologia issued a statement advocating election Sen. Kennedy. The signers, none whom was pastor of a congregation, cluded six faculty members at Uni Lutheran seminaries — two at Philad phia, two at Chicago, and one each Hamma and Northwestern.

A wire service report that the sta

ment had been released by the National Lutheran Council brought a flood of protests to its offices and to church leaders. An NLC spokesman issued a denial that the council had endorsed a presidential candidate, saying that the action of the twenty "was completely independent of the council."

Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod, warned that the twenty "were speaking only for themselves and not for any Lutheran church body. The Lutheran church never seeks to persuade her people to vote for any particular candidate . . . Voters must follow the dictates of their own conscience."

Bishops are rebuffed

Three Roman Catholic bishops in Puerto Rico had taken an action unprecedented under the American flag when they instructed Roman Catholics not to vote for the Popular Democratic Party of Governor Luis Munoz Marin. Such vote would be "sin," the bishops asserted, and some church officials even blustered about excommunication. Although Gov. Munoz is a Roman Catholic, the hierarchy was exercised about his refusal to permit Roman Catholic instruction in public schools and his endorsement of birth control to help meet the island's overpopulation problems.

AWYERS who will handle mass of detail to eet state requirements for new Lutheran hurch in America, its synods and institutions. eated are H. Ober Hess, Philadelphia; Judge ames F. Henninger, Allentown, Pa. Standing e Bernard LeVander, Minneapolis; James W. all, Des Moines; John A. Ansama, Detroit.

Roman Catholics claim as members 90 per cent of the island's 3.5 million people although there are only about 220 Roman Catholic churches or chapels. About 20 per cent of the "Catholics" on the island attend mass, according to reports.

Puerto Ricans flocked to the polls in greater numbers than ever before to administer a stinging defeat to the Roman Catholic prelates. As 83 per cent of the island's registered voters cast their ballots, Gov. Munoz and his party were returned to office with a larger popular vote than they had received four years ago. The governor got 456,317 votes; the Republican Statehood Party was second with 250,638. By polling less than 10 per cent of the vote, the Roman Catholic Church-supported Christian Action Party lost its right to a place on future ballots. Its candidate, Salvador Perea, said however that its battle "was only beginning" since "the house of God never dies."

Lutheran unity commission meets

The men who drew the plans for a new Lutheran Church in America met in Chicago Nov. 10, and adjourned the three-day meeting a day early when they found there wasn't much work left to be done.

The Joint Commission on Lutheran Unity, representing four churches planning to unite in 1962, heard reports that the merger proposal had been strongly

endorsed by the four churches at conventions this year. Final action in these churches is scheduled in 1961.

Committees were put to work on details such as where the merger convention is to be held in the last week in June, 1962. Cities mentioned have been Chicago, Detroit, Kansas City, Pittsburgh. Decision will be based on where adequate quarters for the convention can best be secured.

A committee was authorized to select individuals who will be the chief staff officers of boards and commissions of the new church. Top personnel must be chosen tentatively before the merging convention. The Joint Commission's legal committee reported progress in planning for incorporation of synods and boards of the new church.

Vatican may send cardinal

When the World Council of Churches holds its 1961 assembly at New Delhi, India, the Roman Catholic Church may send a cardinal as its official observer. Dr. Albert Brandenburg, Roman Catholic theologian, made this statement in a lecture on "Spiritual Preparation for Christian Reunion" at a German gathering last month. He added that the new doctrinal statement adopted by the council's Central Committee at St. Andrews, Scotland, in August was much closer to the Roman Catholic position on the Holy Trinity and on the Bible.

Dr. Brandenburg added that Cardinal Bea, Vatican secretary whose task is to study reunion with "separated brethren," had stated at an ecumenical meeting that German Protestants were not only good believers (*bona fide*) but excellent believers (*uptima fide*).

The World Council includes in its membership 172 Protestant and Eastern Orthodox churches in 50 countries. Chairman of its central and executive committees is Dr. Franklin Clark Fry, president of the United Lutheran Church and of the Lutheran World Federation.

Baptism figures in court case

A baptismal certificate became important evidence in the U.S. government deportation proceedings at Washington against William (Big Bill) Lias, West Virginia's gambler and race track operator. The government contends that Mr. Lias was born in Greece and is a deportable alien. The defendant's attorneys produced a baptismal certificate indicating that their client was baptized in 19 in a small Greek orthodox congregation in Wheeling. Federal attorneys challenged the certificate, since the priest who signed it had not come to the U.S. from Greece until 1906.

Church officials in Greece stated that such a certificate could never be backdated, a government witness said.

After the defense replied that the baptism had been performed by a lay minister and that the priest had later issued the certificate to make it official, Judge George L. Hart, Jr. authorized questioning of Archbishop Iakovos, spiritual head of the Greek Orthodox Church in North and South America, to settle the question of the validity of the certificate.

Aid to Africa asked

The United States "could do infinitely more in assisting the newly independent countries in Africa," Dr. Melvin A. Hamarberg urged this month. The Augustana Church's world missions executive recently spent two months visiting his church's largest mission field in Tanganyika. He noted that Africa's new nations are making important decisions for both Africa and America "as they choose their international allies and associations."

DR. MELVIN HAMMARBERG
Africa needs help now

Tanganyika is making a peaceful tran-ition to independence, Dr. Hammarberg eported. He praised the spiritual life of he Lutheran Church of Central Tan-anyika, an Augustana Church mission eld. Medical and educational services re provided by a staff of more than 800 ationals together with about 100 Au-ustana missionaries, he said.

Tanganyika's Lutherans are starred in 30-minute color film to be released by utheran World Action on Jan. 1, the ev. Rollin Shaffer, assistant director of WA, reported this month. The film, *'ate With Revolution,* depicts the role ie land's Lutherans and LWA have layed in Tanganyika's development from colony to self-rule under a United Na-ons trusteeship, with complete independ-ice planned in the near future.

erlin called key to Europe

The fate of all Europe is tied ulti-ately to the situation in divided Berlin, Bishop Otto Dibelius told an audience in St. Paul this month. The 80-year-old bishop of the Berlin-Brandenburg diocese of the Evangelical Church in Germany was in the United States on a three-week tour.

If Berlin falls to the Communists, the German bishop said, "all of Germany will go in three years . . . and all of Europe will follow ten years later." He added that the "situation is not hopeless" for "God will not permit us to be robbed of our religious freedom."

Communist anti-church drives have made big inroads in East Germany, Dr. Dibelius reported. In one East German city the number of confirmands was reduced from a normal 350 to only three last year. East Berlin teachers in public schools are required to say to their classes each day that there is no God, he said.

Noting that 10,000 people travel between East and West Berlin each day, Bishop Dibelius hailed this as a means to spread free ideas. Although the Reds have attacked him fiercely for his opposition to Communist inroads upon the church, he is still permitted to travel in and out of East Berlin, although he is barred from the rest of the Communist East Zone, Bishop Dibelius said.

Hungary provides Red rites

"Godmother" and "godfather" have been replaced by "name-mother" and "name-father" in a Communist substitute for baptism now being pushed in Hungary, according to an Associated Press dispatch. The Communist name-giving ceremony is usually conducted by party officials in factory meeting halls or community cultural centers. Substitutes for church weddings and funerals are also being advocated.

A former palace has been transformed into a "wedding hall" and two other such

halls are being built in Budapest, the dispatch says. Communist newspapers are also advocating a "community funeral" without benefit of clergy. A eulogy is delivered by an orator drawn from the dead person's acquaintances. If the deceased was a Communist party member, a red flag is placed over the grave.

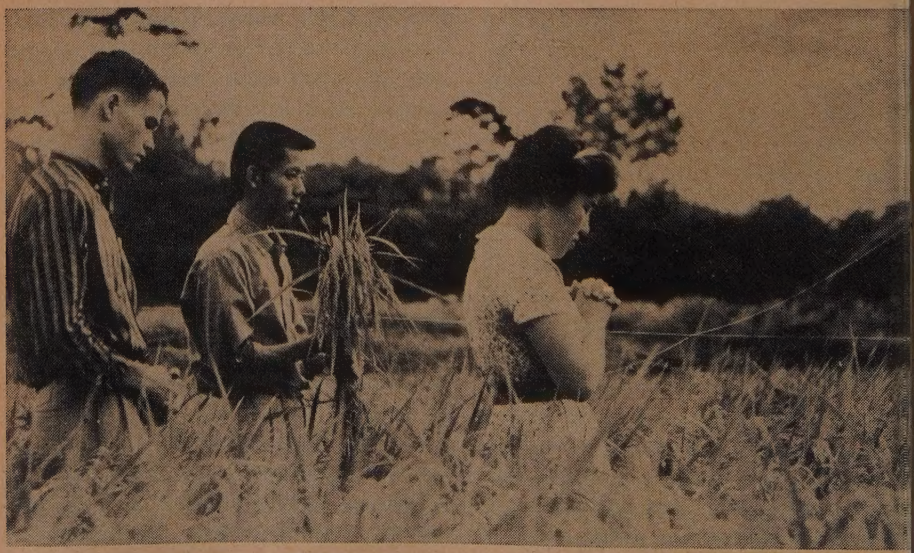
Stiff resistance is reported to the atheistic "social ceremonies" since Hungary is still nominally 65 per cent Roman Catholic and also has active Reformed and Lutheran churches. Similar rites have been pushed in East Germany, including youth dedication as a substitute for confirmation, but church resistance has been strong.

Teen-agers said to shun church

Only 25 per cent of the teen-agers in the middle-class West Oak Lane and Mt. Airy neighborhoods of Philadelphia attend religious services, a community survey disclosed. The quiz by the Youth Committee of the West Oak Lane C ordinating Council had studied hig school-age youth's week-end activities order to recommend needed recreation facilities for the area.

Most of the youngsters spend the week-ends watching television, althou they would prefer to do something el the survey showed. It indicated that i terest in religion begins to wane after t 13th year. Participation in religio activities was admitted by 40 per cent the 12-year-olds, 24 per cent of the 1 year-olds, 17 per cent of the 14-year-ol and only 11 per cent of the 16-year-old

Bowling and movie-going were amo the preferred activities of those querie but many said they couldn't do what th wanted to do because they didn't ha enough money. Less than 15 per cent i dicated that they enjoyed reading a even fewer spent their time on constru tive hobbies. Dr. Julian L. Greifer, w conducted the survey, said such neighb



THANKSGIVING IN A RICE FIELD

Students at Japan's International Christian University pose in field to symbol Japan's Labor-Thanksgiving Day, observed on Nov. 23, a day before United Stat Thanksgiving. Japanese dedicate the day to workers in industry and agricultu

hoods have much juvenile crime, especially auto thefts.

Ministers are frustrated

Clergymen are subject to more emotional strain and stress than men of the same age groups in other professions, a North Carolina study indicated. Dr. Richard K. Young and Dr. Albert L. Meiburg of the Winston-Salem Baptist Hospital's department of pastoral care found that ministers' "frustrations" produce illnesses where emotional factors are known to be important. They studied case histories of 1,000 ministers who were hospital patients during the past 14 years.

A minister "is pulled in four or five directions," Dr. Young said. "He must constantly give out and share emotions with bereaved families. If he doesn't dentify himself with them, he can't help hem. . . . There is frustration, too, in elationship with your own family. This s especially true of doctors and ministers. They are owned, up to a point, by the people. There are times when if you lon't make a call you may as well never go, such as when there's a bad car wreck."

Most dangerous period for ministers is rom ages 30 to 39. "We think this is beause they are under fire most, and provng themselves, during this period," Dr. Young commented. "The average minster doesn't get started in his work until is late 20s."

Catholics called efficient

The Roman Catholic Church operates with the same over-all business efficiency s General Motors, DuPont, or Ameriin Telephone and Telegraph Company, ccording to the American Institute of Management. A management audit conucted by the institute gave the Roman atholics 9,010 out of a possible 10,000 points—an "A" rating shared only by various major industries. The rating applies only to administrative efficiency.

The audit showed "marked improvement" in the Roman Catholic Church since Pope John XXIII took over in 1958. The Pope's "firm belief in the principles of delegation and decentralization" accounted for the gain, the audit said. "There is less of a Roman clique behind today's decision in the church and more of a hard-working cardinalate."

One of Pope John's innovations has been increasing the size of the College of Cardinals, Roman Catholic administrative body, to 83 members. This is the largest it has been in 400 years. Of the present total, 32 cardinals are Italians and 51 are of other nationalities.

Concern before conversion

Christians should be more concerned about being good friends and neighbors to Jewish people than about converting them to Christianity, a conference on "The Church and Judaism" at Minneapolis was told. The Rev. Philip A. Johnson, public relations director for the National Lutheran Council under whose sponsorship the conference met, urged Christians to work against "discrimination and restrictions" which he said were "applied to Jewish people in many areas of American life."

Christians are ineffective in their approach to Jews because of "their ignorance of the character of Judaism, the superiority complex which they have demonstrated, their reliance on pious words rather than on sacrificial deeds, and their assigning of responsibility to special missionaries," Mr. Johnson said. He added that all parishes and church members shared an obligation not to exclude anyone from their Christian influence.

WASHINGTON

By ROBERT VAN DEUSEN

DISARMAMENT ADMINISTRATION

PRESIDENT-ELECT JOHN KENNEDY will face as one of his first foreign policy problems a decision as to the U.S. policy on disarmament. Two sets of negotiations with the Soviet Union, one dealing with the halting of nuclear tests and the other with arms limitation and control, had ground to a stalemate. Khrushchev hinted that after the election he would be interested in resuming negotiations with the new administration.

The question will be whether and on what terms to return to the negotiating table. The report that the Russians may already have used the moratorium on testing to complete a new and devastating type of nuclear bomb will add to the pressure to resume underground tests.

THOMAS MURRAY, former commissioner of the Atomic Energy Commission, wrote duplicate letters to both Presidential candidates urging them if elected to order the resumption of nuclear tests. He said that the Soviet Union might already have developed in secret a "fantastic" type of bomb which would release neutrons and act like a "death ray" to kill all life within its range. For some time, designs for a so-called neutron bomb or "N-bomb" have been in U.S. laboratories awaiting further testing.

The AEC and the Defense Department have been increasingly restive under the enforced delay and are sure to urge that nuclear tests be resumed. But popul sentiment both in the U.S. and amon the western allies favors a new attem to negotiate with the Russians in the ho of slowing down the arms race. The ne President will be under pressure in bo directions.

Negotiations on nuclear testing a arms control may be resumed with so strings attached. The new U.S. poli may set a time limit on arriving at so agreement, to keep Soviet representativ from prolonging the talks indefinitely.

New agency

THE STATE DEPARTMENT announc on Sept. 9 the formation of the U Disarmament Administration to devel and co-ordinate U.S. policy on arms lim tation and control. This new agency sy bolizes the emergence of disarmament a focus of official interest and concern.

The staff will be made up of specialis drawn from the State Department, t Defense Department, the Atomic Ener Commission, and the U.S. Informati Agency. They will be responsible f research into the technical aspects arms control, so that adequate scruti may be given to Soviet proposals, a creative thinking may discover new tec niques to be proposed by the U.S.

Before the inauguration, the Disarm ment Administration will prepare pol recommendations for consideration by t new president. If negotiations are sumed, this agency will prepare the structions by which the U.S. represen tives will be guided.

Part of the task of the DA staff w be to educate the public as to its p poses and problems. The field of ar limitation is so complex that the man the street has little conception of the c ficulties involved in arriving at inter tional agreements.

MELITA. 8 8, 8 8, 8 8

ST. ANATOLIUS. 7 6, 7 6, 8 8.

NEANDER. 8 7, 8 7, 7 7.

CROSBY. 10 7, 10 7. With Refrain.

MOSCOW. 7 6, 7 6. D.

WINDSOR. 11 10, 11 10.

what's in a name?

TOPLADY. 7 7, 7 7, 7 7.

PASS ME NOT. 8 5, 8 5. With Refrain.

SAXBY. L. M

INNOCENTS. 7 7, 7 7.

REDHEAD No. 76. 7 7, 7 7, 7 7.

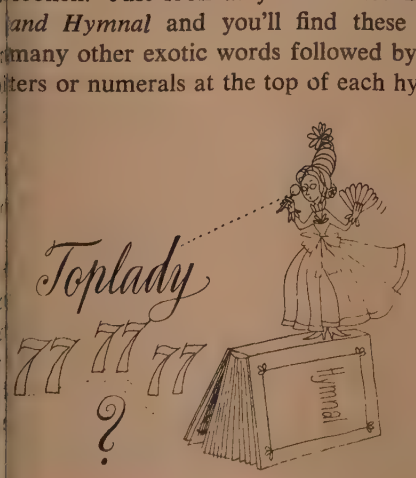
BEVERLY. Irregular.

By Edward Johe

What is *"Toplady. 7 7, 7 7, 7 7?"* A code name from a TV spy thriller? An entry from a racing sheet? A new shampoo trademark?

What is *"Redhead No. 76?"* Or *"Cwm Rhonda. 8 7, 8 7, 8 7?"* Or *"Malvern. 6 6 4, 6 6 6 4?"* Is it a telephone number

The mysterious code can be easily broken. Just look at your *Service Book and Hymnal* and you'll find these and many other exotic words followed by letters or numerals at the top of each hymn.



We call them "tune-names" and they tell a story. They're indexed under "tunes" in your hymnal.

"Toplady" refers to the second tune of hymn 379, "Rock of Ages," and *"Redhead No. 76"* (or *"Petra"*) refers to the first tune of the same hymn.

In the first instance, *"Toplady"* was derived from the name of the author who wrote the words, Augustus Montague Toplady (1740-78) while Thomas Hastings was the composer. *"Redhead No. 76"* means that it was tune No. 76 of Richard Redhead.

The familiar hymn "Onward Christian Soldiers" lives under the tune-name *"St. Gertrude. 6 5, 6 5 D."* The *"Catholic Encyclopedia"* lists two St. Gertrudes, both Benedictine nuns who were canonized in the Middle Ages, but Arthur Sullivan, composer of the tune, had no intention of dedicating the hymn to either of them.

He wrote it in the country home of friends, and the name of the hostess was Gertrude. So, he performed a little can-

onization of his own to say "thank you" to a gracious hostess.

A real code name is *"Sekyd."* It's the name of composer John Bacchus Dykes, represented in the hymnal with 35 tunes, spelled backwards.

And there is the legendary story about the Welsh hymn-tune *"Ton-y-Botel"* (hymn 547) which says that the tune was found on a paper inside a bottle washed ashore after a storm on the beach of Lleyn, on the Welsh coast.

Searching for background or origin of hymn-tune names can be an interesting adventure, a source for family fun. The list of hymns is said to number some 400,000. The game can keep you busy for quite a few years.

BEFORE PROCEEDING with the tune-names, let us clear up the question about the numbers or letters that accompany the names in your hymnal. They refer to the "metre" or syllable accent found in the lines of the text.

Robert McCutchan defines "metre" as "the arrangement of language in successive movements in such rhythmic patterns as may readily appeal to the ear: it is verse as opposed to prose. As hymns are a type of religious poetry having a varying number of stanzas to be sung to one tune, it is necessary that a common rhythmic pattern prevails."

This is difficult language. It means that poetry has a certain speech rhythm—so many syllables for each line, so many lines in each stanza. And the numbers or letters following the tune-name tell us how many syllables there are in every line and how many lines in every stanza.

TAKE FOR INSTANCE the last hymn in your book—the Doxology. The metre is indicated as L.M.—that means *Long Metre*—and stands for all hymns having stanzas of four lines with every line containing eight syllables.

The *Common Metre* (C.M.) stands also for a four-line stanza, but lines are of unequal length. The first and third have eight syllables, the second and fourth, six. "O God, our help in ages past" (hymn 168) is an example.

The *Short Metre* (S.M.) indicates a four-line stanza in which the first, second and fourth line have six syllables, the third, eight. "Blest be the tie that binds our hearts in Christian love" (hymn 543) follows that kind of rhythm.

A "D" ADDED to the metre means that the verse pattern has been doubled. The number of syllables remains the same but there are eight instead of four lines per stanza. Hymn 442 ("The spacious firmament on high") has the tune-name *"Creation"* (from Haydn's oratorio "The Creation") and the metre L.M.D.

Where the pattern is less regular it is indicated by the number of syllables in each line. This is how *"Toplady,"* as the tune-name for "Rock of Ages," gets a 7 7, 7 7, 7 7 attached to it. Every stanza contains six lines (arranged two by two) and every line contains seven syllables.

LETTERS AND NUMERALS following the tune-name give precise information on

length and rhythm of the text. The tune-names themselves are much less self-explanatory.

Take the tune-name for the Doxology: it's *"Old Hundredth."* It was so named by the 16th-century Calvinist composer Louis Bourgeois because he wrote it for the 100th Psalm. This tune was "borrowed" for other hymns as well, and so *"Old Hundredth"* crops up also in connection with hymn 161, Isaac Watts' "Before Jehovah's Awful Throne."

Since it was the practice of composers associated with the Calvinist and subsequent church reform movements to write special tunes for certain psalms, there is an *"Old 124th"* for hymns 348 and 601 ("Turn Back O Man" and "Praise Ye the Lord") and an *"Old 130th"* for hymn 398 ("Mine Eyes Unto the Mountains").

Thomas Este established the custom of giving names to individual tunes in the latter part of the 16th century. *"Cheshire"* (hymn 368), *"Winchester New"* (hymn 162) and *"London New"* (hymn 369) were introduced in Este's Psalter.

"Gloucester," "York," "Durham," and *"Dundee"* identify a tune with a place and parts of the tune index in the hymnal read like a geography book—*"Bethlehem," "Dayton," "Capetown," "Trondhjem,"* or *"Duke Street."* Sometimes the name indicates the composer's birthplace, like *"Aberystwyth"* (hymn 393, first tune), hometown of Welsh composer Joseph Parry.

But *"Innsbruck"* (hymn 271) does not refer to the famed city in the Tyrolian Alps as birthplace of a composer but tells you the tune was originally a 15th-century German folk song which survives to this day. It's called, "Innsbruck, I must leave thee." Bach used the tune in his "Passion according to St. Matthew."

IF YOU WANT to practice your knowledge of foreign languages, take a look at hymn 22, *"Vom Himmel Hoch."* It's taken from the first words of Luther's Christmas hymn "Vom Himmel hoch da komm ich her." And *"Vexilla Regis Prodeunt"* in hymn 75, first tune, is derived from the opening words of a Latin hymn of Venantius Fortunatus (sixth century) which is translated as "The royal banners forward go."

The saints come in for their full share of recognition in the hymn-tune list. There are 69 of them in the hymnal. St. Agnes (hymn 481), a Roman girl who was beheaded at the age of 13 because she was a Christian, is associated with the sentiment expressed in the hymn "Jesus, the Very Thought of Thee."

But *"St. Anne"* (hymn 168) does not

refer to the saint but to St. Anne's Church in London's Soho where composer William Crofts was organist. He wrote the tune for Isaac Watts' "O God, Our Help in Ages Past."

And *"St. Dunstan's"* (hymn 563, second tune) was composed by Canon Winfred Douglas on Dec. 15, 1917, while returning from New York City to his home, St. Dunstan's Cottage at Peekskill, New York. It was written for John Bunyan's hymn, "He who would valiant be 'gainst all disaster."

SOME OF THESE names are colorful, some are drab, like *"Song No. 1"* or *"Song No. 13"* or *"Song No. 22"* which go back to the custom of 16th-century composer Orlando Gibbons who simply numbered his tunes.

But all of them fulfill an eminently practical purpose. They help overcome the language barrier and establish a hymn as a truly universal heritage of Christians everywhere.

It was once the custom in churches to announce a hymn not by its number in the hymnal but by its tune name which is a hymn's universal trade mark. Any person anywhere would then know how to sing it. *"Old Hundredth"* is the same tune to a Frenchman as it is to a Swede or to an American.

Because the tune-name tells a story about the hymn, it may also give you a more personal identification with some of them. I remember browsing through my hymnal and discovering the tune-name *"Herrnhut"* (hymn 376, first tune) by Bartholomaeus Gesius, the great 16th-century German chorale composer.

The tune is used for a hymn by Count von Zinzendorf who established the Christian community of Moravian Brethren in the 18th century. Zinzendorf built the village of Herrnhut for the members of this community.

I once hiked through the hills of Bohemia retracing the steps of the Moravian reformers and spent one evening in Herrnhut. The peace and beauty of that village on a summer evening are clearly before me whenever I hear that beautiful hymn sung in our churches.

EDWARD JOHE is minister of music at First Congregational Church in Columbus, Ohio. He studied organ at Carnegie Institute of Technology and continued studies in organ, choral and piano in Leipzig, Germany. He served as organist and choir director in Episcopal and Presbyterian churches in Pennsylvania and was a member of the music faculty of Allegheny College, has given organ recitals and lectures on church music. He has been in Columbus since 1950.

LUTHERANS AND ROMAN CATHOLICS WORK TOGETHER IN AUSTRIA WHERE COMMUNISM IS THE COMMON FOE

No Room for Strife

BY J. J. HANLIN

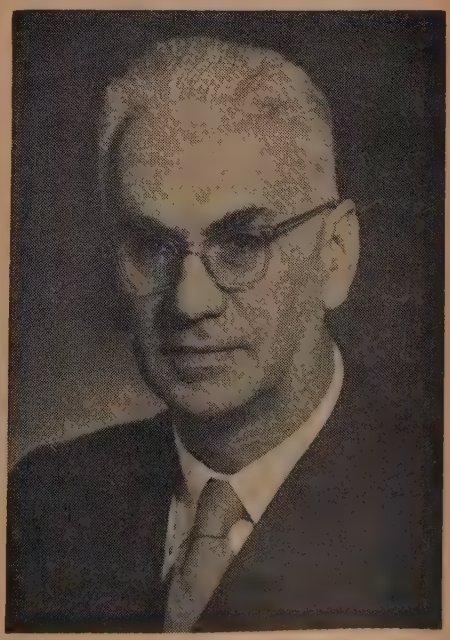
EARLY IN 1960, Archbishop Franz Koenig of Vienna was injured in a serious automobile accident while enroute to attend the last rites for Yugoslavia's Cardinal Stepinac. It was two weeks before he could turn his head enough to see his visitors. Among the first he saw was Bishop Gerhard May, head of the Austrian Lutheran Church.

"This could never have happened before the war," Dr. Karl Schaedel, press chief for the Evangelical Church in Austria, told me.

UNTIL HITLER marched into Austria and extended the realm of German neo-paganism into Central Europe, relations between Roman Catholics and Lutherans could hardly be termed friendly. There was mutual resentment going back all the way to the Reformation when much of Austria fell away from Rome. The Counter-Reformation under Rudolph II in the late 16th century stemmed the tide and drove the Protestants either out or underground. Twenty thousand Lutherans left Salzburg for America in 1731.

The Edict of Tolerance granted by Emperor Joseph II in 1781 gave Lutherans and Reformed freedom from persecution. In 1861 Emperor Frances Joseph II gave them equal rights under the law. But frictions continued. Then came the Nazis.

They expected both Roman Catholics and Lutherans to swear allegiance to *The Fuehrer,* accept *Mein Kampf* as substitute Bible. In no time at all prominent Lutherans and Catholics were in hot water with the German authorities and realized that as Christians they had more in com-



LUTHERAN BISHOP GERHARD MAY
Co-operation is a must

J. J. Hanlin is correspondent of the North American Newspaper Alliance in Vienna and a frequent contributor to American and British publications.

mon than they had previously suspected. The "Catholic-Lutheran issue" became a luxury they could no longer afford. Both had to fight for their existence. They still do.

As a result, Catholics and Lutherans are acting jointly to face the many problems all Christians living in the shadow of Communism must deal with.

THERE ARE TODAY 415,000 Lutherans in Austria, one Lutheran for every 15 Catholics. After living in Austria on and off for the last seven years, I can say that I have never heard one word against Lutherans or Catholics said from opposite sides.

Lutherans are negotiating with the government for a law (expected to be enacted next year) which they hope will bring them complete equality. They claim they do not receive a fair share of the funds allocated by the government to Catholic and Lutheran churches. Despite the one-to-fifteen Catholic-Lutheran ratio, they receive only one-twentieth of the sum budgeted for churches.

Catholics argue that many of their buildings are not just churches but national monuments. St. Stephen's in Vienna is a national shrine and an international tourist attraction.

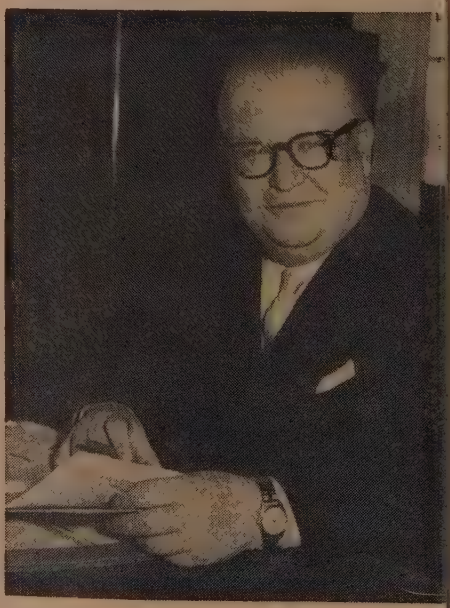
LUTHERANS, on the other hand, have borne a great burden in caring for 70,000 refugees since 1945. Most of them, especially in the early years of the cold war, were Lutherans—like the Germans driven from the Balkans. They had to find homes wherever they could, frequently where no Lutheran churches existed.

Since 1945 Lutherans have built or restored 150 churches. Last year, 13 new Lutheran churches were completed, and there are now 157 congregations in Austria. Caring for refugees has placed a tremendous burden on the Protestants. Some problems seemed unsurmountable.

The lack of pastors, especially in isolated mountain areas, was acute. It has now been eased through an arrangement by which German pastors and seminarians serve in Austria for periods of up to three years.

The Evangelical Theological Faculty of the University of Vienna now has about 45 students. This will supply sufficient ordained men in years to come providing the school can maintain this level.

THE NAZIS SOLVED the problem of Catholic privileges in Austria. Differences between the denominations today are overshadowed by their co-operation on many fronts. They do not ask whether a man is a Catholic, Protestant or Jew when he needs help. A friend of mine, a Hungarian Catholic refugee, had no overcoat.



VICE CHANCELLOR BRUNO PITTERMANN
Lutheran in key post

REFUGEES IN MAKE-SHIFT QUARTERS AWAIT WORD ON THEIR FUTURE
Proving ground for the Christian witness

"I went to the Lutherans," he told me, "and said I needed an overcoat. I got one." Now they're also helping him obtain a visa. Catholics are equally helpful to Protestants and Jews.

One field where Catholics and Lutherans see eye to eye is motion pictures. Austrians do not worry about sex corrupting their young people, but they do worry about brutality. The last 25 years have taught the nation to fear brutality. Every two years, Bishop May and Archbishop Koenig jointly sponsor an international religious film festival to promote religious and racial tolerance.

The festival is organized by a young Catholic, Dr. Richard Emele, and does much to promote understanding among Christians. One feature of the 1959 festival, for example, concerned the problems facing a young, idealistic minister. It was a Swedish film, *The Minister of Uddarbo*. No Catholic priest could fail to see the similarity of the problems a modern world poses to Protestants and Catholics alike.

ANOTHER AREA where Catholics and Lutherans work together concerns youth. Lutherans and Catholics of school age got together this year to discuss "The Christian Hope for the World." There is no fear here that Lutherans will be converted to Catholicism, or vice versa. What the Austrians fear is that their young people may fall victim to Naziism or communism.

Religious tolerance also marks the political situation. Austria is dominated by two parties, the Socialists and the pre-

dominantly Catholic People's Party. In the early postwar years most Protestants leaned toward the Socialist. To keep their support, Marxist anti-religious doctrines had to be toned down considerably.

Austria's Vice Chancellor is a Lutheran Socialist, Bruno Pittermann. He plays a much more active role in government than an American vice president, controls, for example, a string of Socialistic enterprises.

Pittermann has recently asked the Socialist party leadership how they can expect to gain ground in a country where Catholics are a vast majority "if we follow an anti-Catholic policy"?

Now the Communist press throughout Central Europe is accusing Lutheran Pittermann of being a "tool of the Vatican." Said the Czech newspaper *Rude Pravo:* "The leaders of the Austrian Socialist Party have sought to be more Catholic than the Pope."

THERE ARE NOW six Protestant mem bers of Parliament elected over riva Catholic candidates by the Catholic ma jority. In the Austrian Tyrol, which i 99.9 per cent Catholic, a Lutheran wa recently appointed vice governor. Hi is Dr. Karl Kunst.

"Is it true," I asked the Austrian pres official attached to the chancellor's offic "that Dr. Kunst is a Lutheran?"

"Impossible," he said. "There are onl a handful of Protestants in Tyrol. Th Catholics would never elect one."

I asked him to check anyway an when he did he discovered that the im possible had happened. A hundred year ago, Protestants in Tyrol were drive from their homes. Now one of them holds the second highest political offic in the province.

German and Austrian Christians ma have learned that if they don't hang to gether they'll hang separately.

COMMON DANGER IS THE STRONGEST INCENTIVE FOR UNITY
Anti-religion pageant derides clergy in Moscow

The Idol Maker

By Walter A. Kortrey

THE CARD READ:

Antun Wichter
Handcarved idols and images made to order
17 Tory Alley *The Village*

Henry Collins picked the card up from the subway floor. Greenwich Village, his nine-to-five-assistant-manager-accounting-dept.-mind thought. Some other crackpot.

But he did put the card in his pocket and during the coffeebreak he pulled it out and found himself staring at it. Somehow the words had gotten hold of him . . . "idols and images made to order . . ." What could it mean? Idols . . . in New York City—Anno Domini 1960?

By five o'clock Assistant Manager Collins was ablaze with curiosity and did something he had never done before.

Over the phone he could hear the kids shouting in the background. "Hello, Harriet," he said to his wife. "I'm going to be late. There's a pile of extra work. Better not hold supper."

Tory Alley was one of those narrow Village streets that might have been planned by a runaway horse. In the growing darkness Henry looked for No. 17.

A bell tinkled cheerfully as he opened the door. The sound of pot-on-stove and dishes-in-the-sink came through the curtained doorway in the rear. The store was so small that standing in the center he could touch all four walls with outstretched hands.

On the work-bench, on a small table, in the cramped display window were umbrella handles and cane heads, picture frames and paper weights, crucifixes and cuckoo clocks, letter openers, jewelry cases and bric-a-brac of every imaginable kind. Every piece bore the mark of individuality with a touch of humor.

Here was a picture frame, a carved face at each corner peering curiously toward the center where the picture would be. An umbrella handle was a woman's soaking wet head with streaked face and matted hair. The cane head was the face of a dog with bared fangs threatening any hand that would dare to take it. A cuckoo clock had two men in nightcaps with cocked rifles aimed at the doorway where the little bird would appear.

"You have come for the idols?" Antun Wichter was a stocky little man with flowing white hair and a ruddy complexion who spoke with a trace of middle-European accent. "Mr. Hayden said he would send someone for his idols today."

Henry was embarrassed. "I don't know Mr. Hayden, but . . ." He decided to make a clean breast of it: "To tell the truth: I did come about the idols."

He produced the remains of Wichter's calling card and told the old man how his curiosity had overcome him.

"Would you like an idol for yourself?" the woodcarver said in a matter-of-fact voice.

"Oh no," Henry said quickly, "I don't need any fake gods. I'm a Christian."

Wichter nodded with a smile. "I know. Nearly all of my customers are Christians. Some of them are even active church members. No one ever asks me to make an idol. They say they want to browse. They are just curious. But soon I learn to know them and find out whom they truly worship."

The old man looked at the uneasy bookkeeper. "What is a god after all, Mr. Collins, but that upon which a man sets his heart, that which commands his thoughts, his emotions and his will? Perhaps you too worship an idol without knowing it."

Henry turned on his heels ready to leave. But Wichter pulled an old piano stool from behind the work bench and urged him to sit down. "Let me show you something," he said with a disarming smile. "These are Mr. Hayden's idols."

He carefully unpacked an eight-inch-high figure of a young girl in a simple frock. "This one belongs to his daughter."

At first it looked like a miniature mannequin for a "Junior Miss" shop. But a closer look revealed that the head had a smiling face on all four sides. Each face was artfully inlaid with bits of mirrored glass so that at every angle one could see his own distorted image in the face of the tiny goddess.

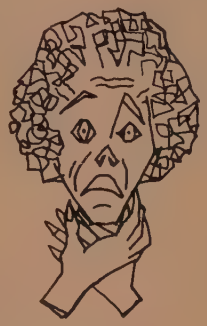
She stood on a pedestal and all around its base a ring of carved faces gazed adoringly toward her; doting parent and grandparent faces, young puppy-love-sick male faces, the faces of other young girls etched in varying expressions of envy, suspicion and grudging approval.

"I had little difficulty with this one," Wichter said. "Miss Hayden is sixteen and worships herself. She loves center stage and the starring role. When she has her own way, she is cheerful and co-operative. When she is denied, she

sulks and makes life miserable. I'm sure she thinks of herself as a Christian. In reality, she is her own god."

ANTUN WICHTER dug into the box again. Now he held up the carved mask of a woman's face, as hideous a thing as Henry had ever seen. The eyes were wild with terror. The hair was twisted and knotted. The veins in the forehead stood out. The mouth was opened wide in a voiceless scream.

"This is Mrs. Hayden's god," Wichter said softly. "Fear."



"Her husband calls her a 'worry-bird' and laughs. But it is no laughing matter. She is afraid of tuberculosis, cancer, heart disease and a brain tumor. If Mr. Hayden is more than five minutes late from work, she begins to worry he may have been run over by a car.

"She goes to church every Sunday and says she trusts in God. In reality, she worships fear."

WICHTER EASED DOWN off the bench and lighted an old, glass-shaded lamp in the display window. The carved things hanging there cast mysterious shadows on the ceiling of the shop. To Henry Collins, Harriet and the children, home, the accounting department, all seemed part of another world.

The artist noted with a faint smile that Henry was eager to see more. He reached into the box again. "This one is not original with me It is only the modern version of an old idol: Mammon. Mr. Hayden worships him faithfully."

He set the image on the work-bench. The face was the only human thing in it —handsome, manly, and confident.

But the body was a paunchy, bloated, legless mass, encrusted with barnacles. From it, fifteen arms extended each with a hand offering a different prize—a checkbook; a membership card for an exclusive downtown club; an ignition key with the Cadillac crest; a deed for a summer house on Haven Island; a jeweled money clip.

"Mammon is this man's god," said the wood-carver slowly. "You can tell when you talk with him for a while. His devotion to material success is evident in the joy he gets out of hearing people in the office say, 'Yes, Mr. Hayden'; in the glow he feels when the president of the firm asks him out to lunch in the exuberant happiness of being invited to join the country club. John Hayden is a member of a Christian church, but he is an apostle of mammon."

THERE WAS A LONG silence as the two men faced each other across the knife-scarred work-bench. "Mr. Wichter,"

Henry said at last, "do you mean to say that people really want these crazy gods?"

Old Antun thought for a moment as he finished repacking the Hayden idols. "No, Mr. Collins, when they see what I have made they complain. They are insulted. The Haydens will be no different from the rest.

"The truth about our spiritual lives is often distressing. No, sir, they seldom want them . . . these idols I have made to order. But as to whether they worship them, I have no doubt. They have been worshiping these gods long before they come to me. I do not make idolaters of them. I only help them to see their true faith. Each man's god is that in which he puts his trust . . . that which truly possesses and commands his thoughts and his emotions and his will."

As THE "E" TRAIN rumbled its way under the East River into Queens, Henry Collins sat deep in thought. Was he a Christian, or were there some hidden idols in his life too?

And how about his wife and children; was his a "good Christian home" as he always liked to think? "Come to think of it," said Henry to himself, "Harriet has always wanted a cuckoo clock. I'll pick one up next week . . . and while I'm there, maybe I'll have another talk with Antun Wichter."

One Man Knew

By Wesley Sadler

I WENT INTO the main store of our town the other day. It was Saturday morning, and the place was crowded. Suddenly I heard a woman scream and hold her open pocketbook above her head.

"I've been robbed," she cried hysterically.

Then someone rushed past me, going toward the door and stuffing a small purse inside his shirt. It was the thief. I knew him. He lived in the house next to mine.

I turned to shout to him, but he was gone. I was sure he had not recognized me. He was too intent on getting away.

I pushed my way toward the woman with the empty pocketbook. She was crying now, not loudly, but with deep sobs.

"Don't cry," I said.

She looked at me. "My husband got paid last night. That was his whole month's salary."

"Did you recognize the thief?" I asked.

"I never saw him," she said. "He came up behind me."

The manager of the store approached and led her to his private office.

I TURNED AND LEFT the store, walking slowly. My next door neighbor, the thief, had been ill and was out of work. He had a wife and several children. He had no income. I had lent him money last week and the week before.

I walked in the direction of my home, stopping on the way to look into the places that my neighbor frequented. He was in none of them. I decided that he

must have gone directly to his home. I quickened my pace.

When I reached home and was unlocking my front door, my neighbor's door opened and two of his children stumbled out of the house as if they had been propelled from the inside. They were crying.

"What's the matter?" I said.

"Daddy," one of them said. "He pushed us out of the house."

"Why?" I said.

"I don't know," one of them said.

"He wanted us out of the way," the other one said.

"Don't cry," I told him. "I'll go inside and talk with him."

I WALKED OVER to his door and knocked.

"Who is it?" their father said from the inside.

"Your neighbor," I replied. "Open up. Your children are crying."

"I'm busy," he said.

"Open up," I told him. "I won't go away until you do."

He unlocked the door and threw it open.

"What do you want?" he said.

"I want to come in."

He looked hard at me and saw that I was not fooling.

"Come in," he said. "But make it short. I haven't much time."

I WALKED into the room and stood by a large table. He turned and locked his door.

"Why all the locking?" I asked him. "There are only your children outside."

"I have work to do," he said.

"Such as?"

"None of your business."

"Such as hiding something," I said.

He came close. "What do you mean?"

"Back away," I said. "You're in trouble. Better act fast to get out of it."

He drew back, his mouth falling open.

"You stole a woman's purse," I said.

"How do you know?"

"I saw you. I saw you run out of the store, stuffing the purse inside your shirt. Then I saw the manager talking to the woman."

He tried to bluff me for a moment, saying that he had not been in any store, that he had spent the morning with some friends in a tea-room. Then he raised his eyes to my face and saw that I was having none of it.

"Who also recognized me?" he said, by way of confession.

"As far as I know, I am the only one," I said.

HE BREATHED a deep sigh of relief, and a slight smile came over his face. "Good. You had me scared for a minute."

"You better stay scared," I said, taking his arm. "Come on."

He yanked himself free. "What do you mean? I'm not going anywhere."

I sat down in a chair near the table. "You opened a woman's pocketbook and stole her purse," I said. "There is only one thing for you to do—take it back."

"Are you crazy?" he said. "I'm not taking it back. I need that money."

"So does the woman," I said.

"I need it more than she does."

"What if you do? That doesn't matter."

"It does matter. My children are hungry. My wife is hungry. I'm hungry."

Then a sudden thought struck him. "Besides, now I can pay back the money I owe you."

THERE WAS a long pause. The expression on my face changed. "That's right, you can," I said slowly. "And I need my money," I added after another pause.

"What about the woman?" he said.

"Let's forget the woman. You need money. I need money. Who cares about her. Get her purse. I want to see how much is in it."

I was pretty coarse. He saw my greed and my sudden contempt for the woman's welfare when my own interest was involved.

"Get the purse," I told him again.

"No," he said, backing toward the door.

"Get it."

He had his hand on the door knob. "I'm a thief. But you're as bad. You're worse. You come in here mealy mouthed about the woman, but when you saw a chance to get some of her money, you became as rotten as I am. More rotten."

He made a spitting motion to show his disgust.

He put a hand to his pocket. "I'm taking this back." Then he turned and dashed out of the house.

I GOT OUT of the chair slowly and walked to the door. The two children were playing in the yard.

"Where is Daddy going?" one of them asked.

"To the store," I said. "He'll be back. Don't worry. He's all right now."

THERE ARE TIMES when no man wants more than a nodding acquaintance with God, and there is small chance of loving Someone we think we've reason to avoid.—FREDERICK B. SPEAKMAN in *Love Is Something You Do* (Fleming H. Revell Company)

FIVE MAKE A FAMILY

Frosting and Philosophy

LUTHER LEAGUERS of our church and the Mayville mission church had a joint social meeting this week. Karen and Alice Anderson were members of the program committee.

Dan and I hoped that Karen and Alice would ask some of their new high school friends to the meeting as guests. These new friends and their families are not closely affiliated with any churches. This has worried Dan and me and several parents. Their "unchurched" state seemed to affect our teenagers.

I AM SURE that one reason Karen became suddenly critical of church-going and church activities was because her new friends treated religion so lightly. I heard one of them laughing because Karen said she had choir practice and couldn't fall in with plans the girl had.

"Catch me tieing myself down to regular choir practice!" That's what the girl said. As if choir practice were slightly ridiculous and babyish. Karen remembered her comment and others like it made by her new friends. And Karen started to make the same type of remarks. However, her attitude soon reverted to normal.

Karen and Alice and other Luther Leaguers did ask some of the "unchurched" high school students to the Luther League social. They came. They had a good time. But they did not impress the Luther Leaguers. What's more important is that Alice and Karen decided that people who belonged to no church simply weren't living.

I LEARNED this when Karen and Alice were in our kitchen after school. I was baking cookies and they were decorating them for a school party.

"I felt like batting Louise on the head," Alice said. "Wasn't she silly when she said, proudly, that her family had *never* belonged to a church. I wouldn't *boast* about it!"

"Neither would I!" Karen agreed. "It doesn't matter what your faith is . . . you *must* have a faith. Isn't that right, Mother? Doesn't Louise need some beliefs?"

"Who's Louise?" I hedged.

"Oh, you know, Mother," Karen said, as she concentrated on sprinkling nuts on a batch of date bars. "Louise is one of the girls from high school that we asked to the Luther League social. Alice and I feel sorry for her."

"Why?" I asked.

"Mrs. Melton, you'd never believe it," Alice said, "but Louise doesn't belong to *any* church. Her family doesn't belong. Karen and I thought we would invite her to Luther League . . . get her interested in some church activity . . ."

"IT DIDN'T WORK," Karen said. "I told her we needed her glorious soprano in choir . . . and she said church choir was for the birds. Louise is all wet. Choir is *not* for the birds. Our choir director says music glorifies God and God's love."

"Sometimes a plan like yours works. Sometimes it doesn't," I said. "Perhaps a girl like Louise needs a ruder awakening —not just a Luther League social."

"I thought of that, Mrs. Melton," Alice Anderson said seriously. "Karen, maybe we should ask Louise to the Luther League meeting where we hear the report of the group that went to work camp? That's a serious project. She might be impressed."

"That's not the rude awakening I had in mind," I said. "I meant that some day Louise and people like her find that church and faith are important. On that day, she'll want someone to cling to, something to believe in. Maybe a time of great personal sorrow or great happiness or war or death will be the force that brings her to God."

ALICE LOOKED at the directions on a box of packaged frosting mix. "Think this frosting would do for the drop cookies?" Then she went back to my comment. "But think how ridiculous Louise is to wait till she *needs* faith and *needs* her church! Why not have that comfort all your life?" She laughed. "Sounds like my mother. She always says religion is such a comfort."

"We were annoyed at the remarks Louise made," Karen said. "If she doesn't attend any church, she should not make remarks about a church where she is a guest."

"Maybe she's envious," I suggested. "People do envy a person who has a deep faith."

Alice and Karen looked at one another. "Do you suppose . . . ?" Alice began.

"Maybe that's the reason . . . ?" Karen started a sentence.

"Could be." I answered them both. "Louise may be envious of you and your friends because you do have close ties to a church."

"I'm going to keep after Louise," Karen said. "I like her and I'll change that sneering attitude of hers. I'll make her my project for the winter. I'll show her!"

I LAUGHED. "Karen, you remind me of times when I've tried to *show* people the value of being a church member. Showing won't help. Talking won't help. It's something more subtle than that. And for every person it's something different . . . a different reason that leads him to faith."

"This is an awfully serious conversation," Alice observed. "I came over to frost cookies."

"You've frosted three trays," Karen said. "I like the face you put on these half-moon ones. Is it the man-in-the-moon?"

"I must have frosted them without looking," Alice said. "The conversation is so philosophical that I don't know what I'm doing."

"It's often philosophical at the Melton house," I said. "Nothing like philosophy to put a good icing on cookies. Now . . . I suggest we divide these runts." I pointed to the cookies that were malformed and broken. "Then Alice will have a batch to take to her brother and sister, and we'll have a batch for Sue and Pete for their TV snack."

"Don't forget dad," Karen said. "He's a cookie-snatcher, too. As for me . . . I can't look another cookie in the face." She was eating a cookie as she spoke, so her words made Alice and me smile.

SOMEONE BIGGER THAN the universe has hold on the universe, for it's his doing and it does what he tells it, and we pygmies can't go against the grain of it without getting splinters.—FREDERICK B. SPEAKMAN in *Love Is Something You Do* (Fleming H. Revell Company)

WORSHIP NOTEBOOK

WHERE'S THE TEXT EDITION?

WHEN I WAS a young pastor, I was very much impressed by some of the older pastors of the synod. I felt this particularly at the annual conventions of synod, where these "giants in the earth" brought the entire assembly to a "you-could-hear-a-pin-drop" attentiveness when they rose to speak on some question confronting the church.

There aren't too many of them still around. Although retirement has made way for other faces, it still is a welcome moment when one of the elders offers his comment. Recently I had a letter from one of these men. In part, he said:

"My concern is, when will the word edition of the *Service Book and Hymnal* appear? Until it does we will have no book of common prayer for family use. In the summer of 1936, the Nazis in Mainz publicly ridiculed the Evangelical Christian men for going to church carrying their Kirchenbuchs. At the same time they announced a great demonstration close to Christus Kirche. Leaving home with my host I noticed that contrary to German custom, he carried his book in his left hand instead of his pocket. As the bells of the church began to ring men and women from four directions came toward the church, everyone carrying a book. Although it was the last Sunday in August, 2,500 people crowded the church, many standing. After church my host told me that without publicity everyone would go to church carrying his book. What a silent witness for and in the spirit of Christ. The Nazis—in spite of the blare of trumpets and the beating of drums had about 50 men and women."

There's still some of that same custom in Germany. Unlike this country where for the most part the only persons who go to church carrying books are the Roman Catholics with their missals, German lay people still walk to church toting their service books and hymnals. In Osnabrück this past summer it seemed that every person entering the church had his own book. Only one or two bothered to pick up a book from the pile stacked inside the church door.

We can't know the full effect of such a custom. Ideally it means, of course, that the person who carries a book to church also carries it home and uses it. That means that the orders of service, the psalms, prayers and hymns which are used in the worship in the churches on Sunday are also a part of devotions in the home. And that's the way it should be. With Lutherans it's a long-standing tradition that three books are importantly a part of our life: Bible, catechism, and service book-hymnal.

But my letter-writing friend goes on:

"Placing a service book in the pews has made our people lazy. In my youth the pastors constantly reminded their people that the *Church Book* was our best book of family worship; beside that, most people carried their books—bearing their names—to church. And they knew the contents from cover to cover."

I wonder if my friend hasn't hit the nail painfully on the head. What do most of us have at home for family devotions, if we bother with them at all? Television, homework, and all sorts of projects and programs have so insinuated themselves

into our schedules that little time is left for devotions.

It was the hope of the Commission on the Liturgy and Hymnal to prepare a text or word edition of the *Service Book and Hymnal.* This was to have been a smaller volume in size but because of the absence of the music, it would provide the full texts of the lessons left out of the music edition. I happen to know that the manuscript for the text edition is complete. But somewhere the project has bogged down and the result is that we are still waiting for this smaller volume.

I happen to be one of those persons who are anxiously awaiting this new book. If I had a copy I would be able to use Matins and Vespers (or the Morning and Evening Suffrages), not to mention the Litany or Bidding Prayer, as a part of my daily devotions.

There would be other benefits. My correspondent adds: "Let the committee be sure to include the *Passion History:* it is the layman's *Passionale.*" I don't suppose that there is anything else the church has ever done which serves to bring into focus the meaning of Lent, like the passion history. At midweek services long sections of this are read in the churches with the result that there is little time for reflection on the events and words therein. Having this convenient to one's chair or bedside so that a small portion may be read every day of Lententide would serve to make our devotion more meaningful.

And what about the hymns? Have you ever noticed that hymns sometimes get an entirely new and fresh perspective when they are read apart from the music? The words speak for themselves, and all of the wealth of Christian poetry in so many different ages of the church's life is ours simply for the reading. Perhaps if there were more of this sort of hymn-reading at home, our singing in the churches would be improved.

Then too there is the need for an order of devotion. Too many Christians are bewildered when they attempt to set up a schedule of devotions. They know it's the thing they ought to do. They are constantly being urged to read their Bibles, but who ever bothers to tell them how they shall pattern their periods of meditation?

Matins and Vespers are the official morning and evening prayers of the church. These orders are not put in the book for the convenience of those few congregations which from time to time elect to have special morning or evening services. These are not "extra services" which are provided only for seminaries or other institutions. These are the forms for the prayer life of the church.

And the church is not a building! The church is people—men, women, and children in all sorts of work and play, who in addition to coming to one place on a Sunday morning, are also obligated to be a part of the praying and worshiping community though separated from one another throughout the week.

It has been objected that these orders with their responsive elements, are proper only for groups of people. But isn't the family a group? One of the members of the family, preferably the father should take the minister's part, and the others would then reply. Nor does this mean that an individual, sitting alone, cannot also use these orders. He, or she, is a part of the total community, and therefore the frequent references to others is an evident witness to the corporate character of the church.

I have a hunch that there are a lot of people who feel the same way my correspondent and I feel about the need of

text edition of SBH. Said he: "In today's lingo 'get some jet propulsion behind the publication of the *Word Edition!*'"

And then, in that delicious note of humor that never leaves truly great men he adds: "Confidentially, I have heard that every member (of the commission) when he reaches the 'other side' will receive a copy of the music edition and will be given as his task keeping the canonical hours, marching around Zion singing the Liturgy."

We hope it's not true, but in the meantime this writer will welcome the reader's reaction to this plea: Do we want a text edition? —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Divided attention

QUESTION: Many years ago my first wife died. We had a daughter, Gladys. Five years later I married Edna, and we have three additional children, now almost grown up. We live in a house which I have called home almost from the time I left the parental roof, and where we have had many fine occasions.

Gladys is now married to a young doctor, and they have two youngsters. Three years ago they had an opportunity to buy a nearby home at a real bargain, and they did so. They have an attractive place. It is wonderful to have them so close to us, since no one can tell where the younger children will settle when they are through school. I have retired from the real estate business and have plenty of free time, so I do a good many things for Gladys and her family. I drop in almost every day to find what I can do to help. I get a great thrill out of the youngsters and often bring them along home. Life, thus far, is excellent.

It happens, unfortunately, that I have a real worry, and it arises right in our own home. Edna has a strong, persistent feeling that I give the young family too much attention. She thinks I am over there too much and do too much for them. She brings it up frequently, and even tells her friends about it. I have a feeling that they regard me as a villain.

Edna can't see my viewpoint, can't understand why I am interested in my daughter and family. I have tried to reason with her, but she is stubborn and stands pat on her own view. She really exaggerates my attention to the other home, for I try hard not to neglect our own home. The result is that Edna is peeved at me most of the time, and I am upset because I am the victim of possessiveness and jealousy.

REPLY: Any situation involving two such relationships calls for understanding and a Christian attitude on the part of all concerned. There is no real reason why there should be any conflict, though the circumstances may tend to increase such a possibility. Here are a few ideas for consideration.

1) Gladys and her husband gained an advantage in securing such a desirable home, and you seemed to have won a benefit in having them so near. Their proximity, however, holds a built-in source of trouble. Everything considered, it would have been better for all if the new home had been a number of miles from you. Edna probably feels that Gladys and her family

are her rivals for your devotion, and each time you render them a service she sees her hold on you diminishing.

2) These circumstances require of you a reappraisal of the total situation in as objective manner as is possible. You will probably need to reduce somewhat your service to Gladys and her home—do it gradually and pleasantly.

3) Edna also should work toward an imaginative understanding of all the facts and a more generous attitude toward your activities. She should also refrain from any further conversation with outside people about this problem. Communication of one's worries tends to blow them up larger.

4) Find as many ways as possible to render services and courtesies to Edna and the children. Let all see that you have a deep interest in them, and in the entire home.

Appearance

QUESTION: We have a problem in our congregation about the appearance of our pastor and his wife. We all know that the Bible teaches us not to be concerned about "what we shall wear," but it seems to us that people ought to keep themselves tidy, especially when they hold positions as servants of God. A person's clothes need not be expensive, but they should be kept clean and neat.

This situation hurts our congregation, for it makes us look as if we were not paying the pastor enough salary, but that is not the case. We have no complaints about the way he performs his parish duties—he does them well, and we appreciate that. He also attends the area church conferences, PTA's, and so forth, so we feel that he should look a little more respectable in his dress.

How can we be tactful with this complaint? Or are we just to accept the fact that some ministers do become lax about their daily appearance? We hear remarks from people outside our congregation which are embarrassing. We need help on this problem.

REPLY: "Eat to please thyself; dress to please others." That was the advice of Benjamin Franklin. Without doubt one's appearance, as well as numerous other factors about him, affect other people. That is particularly true of anyone who is in the "public eye." Pastors stand close to the top in this respect.

Pastors, like all other people, make plenty of mistakes, and fail to meet the expectations of persons for whom and with whom they work. Most persons are open-minded and welcome suggestions which will improve the service they are rendering, or which will help them advance in excellence. From time to time ministers, as others, have had to be advised on ways to better themselves and their work. They have been asked to speak more slowly or faster, to do more visiting, to avoid favoring some group or another, and to be neater in appearance. In almost all cases counsel has been offered kindly and with the very best intentions.

Tact, of course, is always in order, but in most cases where advice is indicated, it should be direct and friendly. Is there any reason why the vice president of the council and another member of that body (or the president of the men's group) should not talk with the pastor about this matter? It should be candid, with expressed good intention, and confidential. The minister may then relay the message to his wife. The interviewers had better be well-groomed!

BOOKS

CHURCH CRISIS IN THE CITIES

God's Colony in Man's World. By George W. Webber. Abington Press. 155 pages. $2.75.

The author tells us in his introduction that this book is not the story of the East Harlem Protestant Parish. Actually Mr. Webber does tell the story, but it is told modestly and well as illustrative material in a book designed to present a doctrine of the church. Used in this way the normally dull doctrinal reading becomes fresh and exciting.

The book is not a "do-it-yourself, 101 ways of building a better urban church"! It is a serious attempt at reformulating a doctrine of the church in a depersonalized society. This could apply to suburban as well as urban society. Mr. Webber thinks the church's approach to an urbanized society is based on 19th-century rural American conditions. His criticism, although devastating, is always tempered with love. Mr. Webber is deeply concerned about the future of the church in a large city. His stance is that of an angry young man who is also a prophetic conscience of the church.

I wish the book covered less ground. One can hardly do justice to a doctrine of the church in 155 pages. But in light of the author's courageous witness in an area where the church is helpless, criticisms seem trivial and presumptuous.

Pastors of urban congregations will welcome the book. They will find it helpful and encouraging. Suburban pastors and laymen will find it disturbing. Church executives with a concern for their urban congregations will have a restless night if they take the book to bed with them.

ARTHUR R. SEYDA
Penn State University

MISSIONARIES DOWNTOWN

The Church on the Urban Frontier. By G. Paul Musselman. Seabury. 136 pages. $3.25.

Paul Musselman is a well-known contemporary Protestant prophet. In this book he sets forth the crisis which the church faces as it becomes less and less effective in the modern American city. The book is the product of the author's participation in a seven-year research and testing study conducted by the Episcopal Church.

Paul Musselman quite correctly uses "urban" to include suburban areas as well as the "inner-city." The current illusion that church life in suburbia is all gold and a yard wide simply is not true. He discusses the church, its mission, its effectiveness, and the role of the clergy. Though the book is written from an Episcopalian viewpoint, one can substitute the word "Lutheran" for "Episcopalian," "pastor" for "parson," and "church councilman" for "vestryman," and find shocking relevance for our own problems.

Paul Musselman feels that "It is time the clergy took a good long look at the way they live. Anti-clericalism is increasing and will grow until the ministry seriously considers the values to which it is dedicated."

Some readers may feel that the author's treatment of many problems is over-simplified and lacking in detail. But as he himself says, "The book was written in a hurry. There is urgency in urbania." And he claims to do no more than share hunches with the church.

In a time when very few relevant urban church books are being written, this small volume should be read by every pastor and responsible laymen. It is time we realized the urgency which does exist in our city churches.

CARROLL L. CHARLES
New York City

IS SUNDAY DISAPPEARING?

Space-Age Sunday. By Hiley H. Ward. Macmillan. 160 pages. $3.95.

This story of blue laws, controversies, and cultural changes in Sunday observance in America is written by the religion editor of the *Detroit Free Press*. Author Ward, a Baptist clergyman, develops the specific

question of Sunday blue laws into a broad discussion of church-state relationships.

The current battle over Sunday laws is fully detailed, with a map of "the battlefield" on the inside cover of the book. Four specific skirmishes are examined. These blue laws belong to another era, as does the agrarian idea of one day of bodily rest in seven as a physical necessity. Rest, which is found to be relative, can even include physical activity, whereas tranquility may possibly cause fatigue more than tension.

Through extensive historical research the author traces the origin of blue laws to the fourth century rulings of Constantine, cleverly presenting a group of the Emperor's regulations for comparison with selected 20th-century laws. Ward's conclusion is that the Christian church, specifically Protestantism, has been guilty of invading the sphere of the state, where it has no right to legislate.

For Christians who regard their religion as something more than a Sunday-only affair there are nonpolitical actions the church and the individual can take regarding the ordering of worship life. An attempt to search for "another day" concludes with a three-day worship-weekend, giving portions of each day to corporate devotion and study. Ultimately the deepest level of faith discovers that every day is a holy day.

Rockford, Ill. ARTHUR R. STEES

BIBLE STUDY SIMPLIFIED

The Layman's Bible Commentary. Edited by Balmer H. Kelly. Volumes 1, 9, 12, 14, 18, 20, 25. John Knox Press. $2 each.

We are told that this 25-volume series has been carefully designed to meet the need for a Bible study tool in layman's language. Within its pages the meaning of the holy scripture is to be opened up, passage by passage, in stimulating terms. The LBC volumes are meant for personal and family study of the Bible; it is expected that teachers in church schools will use them for lesson preparation. The preface of each volume states that the whole commentary is based on the conviction that the Bible has the word of good news for the whole world.

Volume 1: *Introduction to the Bible* by Kenneth J. Forman and others. This first of the 25 volumes means to help the layman in his understanding of the Bible in general. A rather lengthy closing section discusses "How to Study the Bible."

Volume 9: *Psalms.* One- to two-page analysis of each psalm, plus brief introduction. By Arnold B. Rhodes of Louisville Presbyterian Seminary.

Volume 12: *Jeremiah, Lamentations.* Straight-forward, clear description of the content of Jeremiah's mighty book, with a few pages on *Lamentations.* The author, Howard T. Kuist, is a Princeton Seminary professor.

Volume 14: *Hosea, Joel, Amos, Obadiah, Jonah.* Comments on these five books ordinarily called minor prophets have been written by Dr. Jacob Myers of the Lutheran Seminary at Gettysburg. Writing from a thoroughly scholarly background, in practical outlook and vigorous style, he makes the books live in relation to the life conditions of Christian men and women.

Volume 18: *The Gospel According to Luke.* This commentary on the favorite gospel of many persons was prepared by Dr. Donald G. Miller. His point of view is that Luke "confronts the reader with historic events but the value lies in what the events mean for faith."

Volume 20: *Acts of the Apostles.* The commentator points out the astonishing fact that at such an early date in the history of the church this lucid account of the first days was written. Dr. Albert Curry Winn (Louisville Seminary) has succeeded in amplifying *Acts* quite helpfully.

Volume 25: *1 John, 2 John, 3 John, Jude, Revelation.* The four epistles are described hurriedly, with most of this book given to *Revelation.* Author is Dr. Julian Price Love of the Louisville Seminary.

Other volumes of this commentary are hurrying towards completion. It is good to know that the sales have been excellent, almost phenomenal. RALPH D. HEIM

Gettysburg, Pa.

overseas

Faith Healers Work on Germans

GERMANY: Stuttgart. Nov. 1. — Two American faith healers, T. L. Osborn and Tommy Hicks, have been conducting a wide-ranging "field campaign" in West Germany and Switzerland. Osborn's campaign will end in Berlin on Dec. 11 and Hicks' in Zurich on Nov. 16. The director of the central office of the churches for ideological questions, Dr. Kurt Hutten of Stuttgart, has released a statement about the circumstances surrounding the campaign, although the evangelical churches have remained aloof from it. Dr. Hutten reports, among other items:

In Hannover, where Hicks campaigned from Sept. 27-Oct. 2, attendances climbed from about 1,000 on the first day to 1,700 at the closing session. About half the people came from the Pentecostal congregations which supported the campaign. In Berlin Hicks operated from Oct. 17-23. According to *Tagesspiegel,* the Sport Palace was only partly filled. "Many hearers—the older generation particularly —seemed in a sort of trance" as the healing got under way, the paper reported.

In Hannover, Hicks concerned himself each day with a different group of sicknesses. On Sept. 29 he chose lung, liver and kidney diseases. He called the sick people forward, told them to place one hand on the diseased part of the body, and to touch or embrace one another while he prayed: "O you lung disease, come out in the name of Jesus. O liver, I command you, be healed!"

He prayed similarly on Sept. 30 when those with ear or eye trouble were the objects. Then he called on all those who on the previous evening had felt the presence of God to raise their hands. On Sept. 29 about 50, and on Sept. 30 about 200, hands were raised.

To those healed, he said that it could happen that the pains which had left them in a moment might come back; but that would be a sign that the disease was making a death struggle and was only once more making itself known. "You are healed, believe it truly!" he declared.

Osborn had about 2,000 attending in the Scheffelhalle at Singen in late September, and about 3,000 in the Danube Hall in Ulm in early October. In Stuttgart the "great healing campaign of the American spiritual leader T. L. Osborn" was heralded by a full-page newspaper advertisement. It said that the "world-renowned mission of divine healing" was effective for "all religious faiths of the world." "Bring the sick, the lame and the deaf, for with God all things are possible," it added.

The ad claimed that the campaign was supported by "many churches of this area." Obviously this referred only to some small Pentecostal congregations. According to the Stuttgart *News,* the first meeting on the Killesberg was attended by about 2,500. Osborn limited his healing efforts to the "partly deaf."

He told the assemblage to remain entirely still, since the Holy Ghost was present. Then he ordered the partly deaf to place a finger in the deaf ear. Then followed the "healing," after which they were told to place the same finger in their good ear. Some responded that they could immediately hear! These were soundly embraced by Osborn. "And so it is with one blind eye, or with one crippled leg," he declared. "It's the same for all these, but for today this is enough."

The magazine *Color Illustrated* carried a picture story on Osborn's Heilbronn mission, held Oct. 4 and 5. The faith healer plunged at once into the healing

scene, according to the account, and afterward all who were healed, thankful and with beaming eyes, shook hands with the evangelist. But his prophecy that "Tonight God will give sight to a blind person" was not fulfilled. The magazine showed pictures of hopeful sick people who had come to the meeting—a 20-year-old girl who despite medical care had remained lame after a childhood disease, hobbled out of the hall supported by her mother. Other lame and crippled people could not rise up, even though Osborn told them to do so. "The listeners hear Osborn's words, 'The devil lies in these sick people. Come out, devil! I command you!' but the sick remain sick," the magazine said.

Dr. Hutten summarizes the report by noting that campaigns like those of Osborn and Hicks do not find a ready response in Germany. German people are not attuned to the kind of appeal the evangelists make, and which seems to work so well in America and Africa.

Protestants Meet at Nyborg

GERMANY: Recklinghausen. Oct. 30.— THE ATTEMPT of various Protestant churches in Europe to work together more closely began soon after World War II. In January, 1959, delegates from nearly all these churches met in Nyborg, Denmark, to form the Conference of European Churches. It took quite a while to solve organizational problems.

Early in October the conference met again at Nyborg. Participants came back to their countries with reports that the road toward better understanding is now open. They are especially happy that Eastern delegates didn't try to use the platform for political speeches.

More churches were represented than in 1959. For the first time members of Eastern Orthodox churches met members of the exiled churches. The Patriarch of Moscow sent his representative for Central Europe, Bishop Johannes Wendland from Berlin. The Patriarch of Constantinople sent Bishop Timiadis. Other Orthodox churches represented were the Armenian, Greek, Polish, Czechoslovak and Cypriotic Churches (Cyprus participated for the first time).

The Anglican Church, which had been somewhat hesitant about the co-ordination involved, sent seven churchmen.

In Nyborg the two leading groups were enlarged to be a real representation of the churches. To the three chairmen since 1959, Dr. Emmen (Dutch Reformed), Archbishop Kiivit (Estonian Lutheran) and Bishop Lilje (German Lutheran) now Bishop Hunter (British Council of Churches) and Bishop Johannes Wendland (Russian Orthodox) were elected. The advisory committee was enlarged from 10 to 15 members. Secretary is again Dr. H. H. Harms (formerly Geneva, now in Hamburg).

While in 1959 the main topic of the meeting was "The European Christianity in a Secularized World," now delegates talked about "the Service of the European Churches in a Changing World." Some of the topics were the dangers of atomic war and political tensions, hunger in the world, problems of the newly autonomous states in Africa, and the population explosion.

The CEC will meet again next year. Although it is unlikely that we'll have a European Council of Churches in the near future, the Conference of European Churches has possibilities. It is a link between the World Council and some churches not yet affiliated with the WCC —and it shows that there is no iron curtain between the churches.

—REINHARD GROSCURTH

Popular Image of Church Improved by "Open House"

By PAUL VALENTINER

NEW YORK—In spite of political rallies and Halloween pranksters, Lutherans carried off their area-wide evangelism mission in impressive style, Oct. 30 through Nov. 3.

For five straight evenings thousands of Lutherans met their unchurched neighbors in the more than 300 participating congregations. In some instances missioners from Minnesota to Florida preached to huge gatherings, while in other places informal groups met in church parlors as they sought answers to questions about the church and the Christian faith while welcoming neighbors over a cup of coffee.

Dr. Edmund Steimle, preaching in Manhattan's Holy Trinity Church, had to raise his voice one evening to be heard above the roar of the throng cheering President Eisenhower and the Republican candidates in the Coliseum a few blocks away.

On the first two evenings of the Lutheran Open House effort, worshipers discovered car windows had been soaped by small-fry pranksters in the traditional bizarre costumes. Many parents felt it advisable to remain home those evenings to supervise the "trick or treat" activities of their youngsters.

"I don't believe we ever conducted an evangelism mission where we had so much competition," said Pastor Clifton M. Weihe, ULCA associate evangelism director.

Value of the Lutheran impact was stressed by Dr. Harold Haas, executive secretary of the Board of Social Missions: "Too often the church seems to be standing on the sidelines shouting instructions to people, instead of getting down into the maelstrom of life and meeting and helping people where they are. Evangelism is not accomplished by word alone. The church needs to identify itself with the needs of people and until we do, our witness will mean very little," he said.

N. Y. City Commissioner Newbold Morris, Dr. F. Eppling Reinartz, the Rev. Clifton Weihe and Pastor James Soler meet at kick-off of the five-day all-Lutheran evangelism mission

By-product of the evangelism venture was the cordial relationship developed between pastors of the several Lutheran bodies. On Nov. 2, approximately 300 National Lutheran Council pastors were luncheon guests of an equal number of Missouri Synod pastors in five Missouri Synod churches.

Local pastors and their missioners from all Lutheran bodies spent the morning worshiping and discussing problems and then sat down together for lunch. "We prayed together and even studied the Bible together without any difficulty," one amazed pastor was heard to comment.

"I want to congratulate you," Brooklyn-born Dr. Henry H. Bagger, Philadelphia Seminary president, told the Brooklyn-Staten Island group. "It doesn't really seem possible that, in spite of all the things which

Continued on page 46

Mission Church Organized at Frazer with 129 Members

PHILADELPHIA — Grace Church, Frazer, was organized on Oct. 30 with 129 charter members. Dr. Ralph A. Boyer, III, home missions director for the Pennsylvania Ministerium, conducted the service, assisted by Dr. Roy L. Winters, executive secretary of the synodical Board of Home Missions, and the Rev. John N. Miller, mission developer.

Pastor Miller entered the field last January. Frazer is on Route 30 between Paoli and Exton, on the western fringe of the Philadelphia suburban area, and has a growing commuter population.

Services are being held in a garage, with Sunday school and nursery classes in a nearby greenhouse office. A church site has been acquired on Route 401, near the main highway, and the congregation has made a substantial start on its building fund.

Frazer Mission Pastor Miller, Dr. Boyer and Dr. Winters

ANNUAL MEMBERSHIP dinners of the Lutheran Social Mission Society of Philadelphia will be held at two locations in January.

One will be held Jan. 24 at St. John's Church, Overbrook, and the other Jan. 26 at Tabor Church, Roosevelt Boulevard. The Rev. John P. Stump, director of field work at Philadelphia Seminary, will speak at both dinners.

Hazleton District ULCW Meets

HAZLETON, PA.—Three outstanding speakers described the work of the church at home and abroad at the convention of United Lutheran Church Women, Hazleton District, in Sts. Peter and Paul Slovak Lutheran Church.

They were the Rev. John Kovacik, pastor of St. John's Slovak Church, Lansford, who is Protestant director of Radio Free Europe in the United States; Miss Olyve Steaman, of British Guiana, a student at the Lutheran Bible Institute, Teaneck, N. J., and Mrs. Richard Klick, of Allentown, synodical Christian service chairman.

At Hazleton ULCW meeting, from left, Mrs. Joseph Shuster, district president; Miss Olyve Steaman, Pastor Kovacik, Mrs. Klick and Mrs. Michael Sabol, of the host church committee.

Dr. Fry Addresses Rallies In Scranton, Wilkes-Barre

By CALVIN E. HUMBERT

WILKES-BARRE — Two enthusiastic rallies climaxed the Reformation Festival in the Scranton-Wilkes-Barre District. Dr. Franklin Clark Fry, ULCA president, was the speaker at both.

Dr. Fry addressed more than 600 persons, representing twelve Lutheran churches in the Wilkes-Barre area, at an afternoon service Oct. 30 in St. John's Church. An augmented choir presented special music.

The Scranton rally, a joint Protestant event, was held at Elm Park Methodist Church, with about 2,000 attending. Dr. Fry spoke on "Mother of Democracy," declaring that the Christian Church "provides the only lasting security that any man can know."

Mission Festival Planned By Lancaster Conference

By ERNEST J. HOH

LANCASTER — Almost 100 ministers, lay delegates and visitors attended the convention of the Lancaster Conference at St. Peter's Church, Neffsville, the Rev. Ernest Huston, pastor.

The evening program featured a report on "Evangelism." The chief speaker was the Rev. J. Bruce Weaver, secretary of evangelism of the Board of Social Missions.

An exciting new venture for the conference is an all-day Mission Festival to be held in May. The ULCW and the ULCM will co-operate with the conference foreign missions committee in presenting the most extensive and stimulating program of its kind ever attempted in this area.

UNITED LUTHERAN CHURCH WOMEN of

Luther Leaguers Swarm on Muhlenberg Campus on "Mopsy Day"

ABOUT 3,000 Luther Leaguers jammed the campus of Muhlenberg College, Oct. 29, for the annual "Mopsy Day." The high schoolers attended a football game, saw science demonstrations, heard an organ recital in Egner Chapel, listened to a student German band, and attended a "sock hop" in the Memorial Gymnasium.

Leaguers had reverent moment (above) in chapel, feasted (right) in Memorial Hall

PA.: LANCASTER . . .

the conference held their fall convention at First Lutheran Church, Columbia, the Rev. Bradley T. Gaver, pastor. Miss Helene Harder and Mrs. Clarence T. Nelson were the inspirational speakers. Mrs. Ralph Druckenbrod was re-elected president.

Service Agency in New Home

LUTHERAN SERVICE of Lancaster County has moved its office to 227 E. Orange St., next door to the Lutheran Home. The newly acquired building has been completely renovated. The second floor contains the home superintendent's apartment and a large occupational therapy room. The two buildings are connected at the second floor level with an enclosed bridge.

CHRIST CHURCH, Lancaster, broke ground Nov. 6 for a new church school building. Dr. Martin L. Tozer, Central Pennsylvania Synod superintendent of home missions, and the Rev. Herbert G. Hohman, vice president of Lancaster Conference, were the speakers.

ASCENSION CHURCH, Lancaster, celebrated its 50th anniversary on Nov. 6. Dr. Tozer spoke also at this service. The Rev. Raymond Fetter, conference president, and former pastors of the congregation shared in week-long rededication services. The church has been extensively renovated and a new pipe organ is in use. The Rev. E. Mahlon Clarke is pastor.

SEVERAL CONGREGATIONS are using "Parish Life Advance Now" programs to increase church attendance, stimulate benevolence giving and improve the effectiveness of church organizations. Pastors report that "PLAN" seems to create the feeling of standing "on the threshold of a new era." Attendance gains of as high as 100 per Sunday have been reported.

DR. ROSS STOVER of Philadelphia preached at the Reformation service conducted by Lutheran churches of the Lancaster area, held in Holy Trinity Church. An overflow crowd filled the nave and the adjoining parish house chapel. A massed choir was directed by Louis G. Jennings of Emmanuel Church.

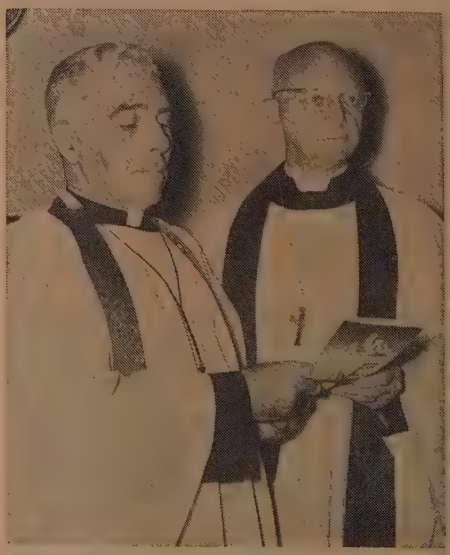
"Dare to Be Partisan!"

Harrisburg Protestants Hear Dr. Reinartz at Rally

By VIGGO SWENSEN

HARRISBURG — Dr. F. Eppling Reinartz called upon Protestants to dare to be partisan and intolerant in the cause of the truth.

Speaking to a near-capacity Reformation Rally audience in the Forum, Oct. 30, Dr. Reinartz said: "In this hour of common crisis we are called as never before to be partisans of Christ the Lord — our only Saviour. Nowadays, tolerance seems to be regarded as a virtue above all other virtues.



Dr. Davies and Dr. Reinartz at rally

But why should we be tolerant if we feel that the truth of God in Christ is being denied? Luther's stand against royalty in his native Germany and the prelates of Rome establishes Protestantism in history as meaning partisan."

Dr. Reinartz was introduced by Dr. William VanHorn Davies, pastor of Messiah Church. The rally was sponsored by the area Lutheran pastors and the Brotherhood Central.

Gettysburg College Woman's League Hears Dr. Heiges

GETTYSBURG — The Woman's League of Gettysburg College, with 6,000 members in Pennsylvania, Maryland and District of Columbia held its 49th annual convention on the campus Nov. 3-4. Dr. Donald Heiges, dean of Chicago Seminary, spoke at the opening session.

UNDER THE DIRECTION of Dean W. E. Tilberg, chairman, the Inner Missions Committee of Christ Church has begun a program of ministering to its aged members. Visitors, telephone calls, transportation to and from church, automobile pleasure trips, reading to the partially or totally blind, and home-maker services are included.

The Social Action Committee, Dr. Frederick K. Wentz, chairman, has made some progress in curbing the distribution and display of pornographic magazines in the Gettysburg area. In this effort the committee has co-operated with other local Protestant churches.

ST. JOHN'S CHURCH, Abbottstown, is concluding a year of celebration marking the 200th anniversary of the founding of the congregation.

The 70th anniversary of the dedication of the church building, the third in which the congregation has worshiped, was observed at the annual homecoming on Oct. 16.

PA.: HARRISBURG

East Penn Conference Meets

THE REV. CRAIG DORWARD, of the Jonestown charge, was elected vice president at the annual meeting of East Penn Conference in St. Paul's Church, Millersburg, Oct. 25. Synod Secretary Ralph Robinson spoke of the work of over 100 stewardship counselors visiting approximately 300 congregations of synod in behalf of benevolence giving. Chester Myrom, executive director, United Lutheran Church Foundation, explained the objectives of the foundation with the aid of a film.

Dr. Richard Klick, of St. Paul's, Allentown, dealt with "Three Advents of Christ."

PROPOSED Lutheran Church merger was discussed by a panel at the annual convention of East Penn Conference ULCW Oct. 27 in Zion Church, Penbrook. Panel members were Dr. Dwight Putman, synod president; Mrs. Martin Tozer, synodical ULCW president, and Pastor Harold Helfrich, East Penn Conference president. Lawrence Cameron, Zion's student-assistant, was moderator.

Dr. Amy Augustus, missionary doctor from Vellore, India, and Mrs. Ruth Grigg Horting, secretary of the State Department of Welfare, also spoke.

Fiedler and Sassaman Speak To York Conference Women

YORK—"One in Christ" was the theme of the ULCW Conference Oct. 25 in Grace Church, Red Lion. Dr. Fred J. Fiedler, recently retired staff member of the Board of Foreign Missions, spoke on "You and the World Mission." Ira Sassaman, synodical director of Christian Education, dealt with "You and the Merger." An original skit entitled "Postscript" by Miss Laura Wakely of the local church was presented by the Dallastown ULCW.

DONALD H. BUSH, of Advent Church, was elected president of York Conference ULCM at the quarterly meeting in Christ Church, Oct. 25. He succeeds M. I. Crumrine, of Christ Church. Dr. D. L. Biemesderfer, president of Millersville State College, spoke to the group of about 110 men.

THE REV. GEORGE STAUFFER, of Buffalo, N. Y., first pastor of Luther Memorial Church, preached Oct. 9 at the 10th anniversary service. The church now has a baptized membership of 881 and Sunday school enrollment of 586. The Rev. Robert Sassaman is the present pastor.

ROBERT L. ROHRBAUGH was ordained Oct. 23 in St. Jacob's Church, York New Salem, and called to Pine Grove Mills Parish.

Alpine Camp Well Used By Synod During Season

By JOHN E. COOPERRIDER

CHICAGO — More than 850 young people used the facilities of Alpine Lutheran Camp, Richmond, during the past summer; 262 pastors and laymen served as teachers and counselors.

The Rev. John M. Spaid, Illinois Synod secretary for educational camping, reported also 120 family campers during the Labor Day weekend, and 972 persons attending various retreats held at the camp by congregations and synod-wide groups. Altogether, 2,412 persons took part in some phase of the camp's program.

Plans have been approved for an educational building and a small lodge and retreat house, as funds from the synod's United for Christ's Tomorrow campaign and other gifts become available. A new building called "Tractor Hall" was erected early in the summer, and used for indoor recreation, worship and commissary purposes. It will eventually be used for maintenance.

Three New Missions Started

FIRST SERVICES were held at three new missions in Illinois during September. At Freeport, where the Rev. Paul Oye is the developer, 134 persons attended. At Quincy, Pastor James Plymire developer, there were 105, and at Peoria, Pastor Richard Hansen developer, 67 attended.

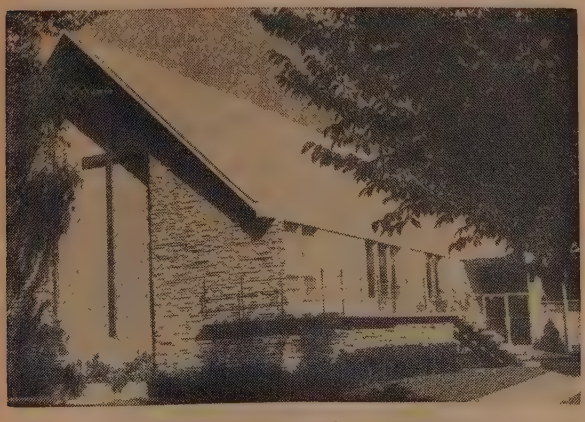
CHICAGO CONFERENCE meeting on Oct. 25 was concerned with urban church problems. Speakers included the Rev. Franklin Sherman, of the University of Iowa; Dr. Orval Hartman, of the Board of American Missions; the Rev. Walter Kloetzli, of the National Lutheran Council; Arthur Hillman, of Hull House Training Center; Dr. Royal Lesher, synod missions secretary, and D. E. Mackelman, Chicago conservation official.

SEVENTY new students, including 21 in the School of Missions and 12 in the graduate school, have given the Chicago Seminary in Maywood its largest enrollment in history.

Special lecturers this term include Dr. Granger Westberg, of the University of Chicago; Dr. Gerald K. Johnson, of Lutheran Social Service (Augustana); Dr. Martin Marty, associate editor of *The Christian Century,* and the Rev. J. Stephen Bremer, pastor of St. Mark's Church, Chicago.

GRACE CHURCH, Woodstock, the Rev. Robert Hooker, pastor, took action recently to contribute $100 to every new Illinois mission on the date of its organization.

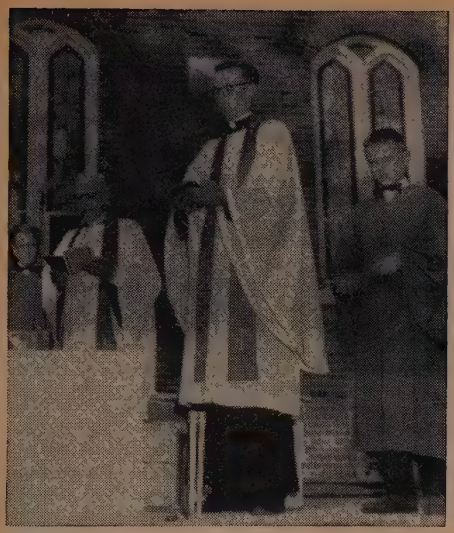
A NEW PARISH HOUSE was dedicated at Trinity Church, Rockford. Speakers were Dr. F. Eppling Reinartz, retiring ULCA secretary, and Dr. A. Howard Weeg, synod president.



Maywood congregation now worships in this new building

NEW EDIFICE of Emmanuel Church, Maywood, was dedicated Oct. 30. Pastor Wesley J. Smuzer conducted the service and Synod President A. Howard Weeg preached.

The building of contemporary design includes a sanctuary seating 225, fellowship hall, classrooms, nursery and kitchen. The exterior is of light buff brick accented by a glass mosaic panel setting off a 20-foot stainless steel cross. Below the cross is a reflecting pool.



Pastor Warren F. Best and Pastor Emeritus Alvin E. Fess (left) at cornerstone rite

NORWOOD PARK CHURCH, Chicago, laid the cornerstone of its new building on Sept. 11. Guest preacher was the Rev. Alvin E. Fess, pastor emeritus, and Pastor Warren F. Best was the liturgist.

Completion of the $140,000 church is expected next May, a year after ground was broken.

Wartburg Synod Discusses Documents of New Church

By ARNOLD H. KAITSCHUK

MILWAUKEE, WIS.—A special meeting of the Wartburg Synod was held Oct. 24-25 at the Island View resort near Burlington, Wis. First business was a thorough discussion of the official documents of the Lutheran Church in America, led by Synod President R. R. Belter.

It was planned to put copies of the approved constitution for synods and congregations in the hands of all church councilmen for study prior to the regular convention of the synod next May in Chicago.

Theological and biblical studies were presented to the convention by Prof. Robert Marshall, the Rev. E. H. Pfeiffer, the Rev. J. Juhkentaal and the Rev. B. F. Korte.

ST. PETER'S CHURCH, Wine Hill, Ill., will celebrate its 100th anniversary Dec. 4. Dr. Dorris Flesner, of Northwestern Seminary, will preach in the morning, and President Belter will speak in the evening.

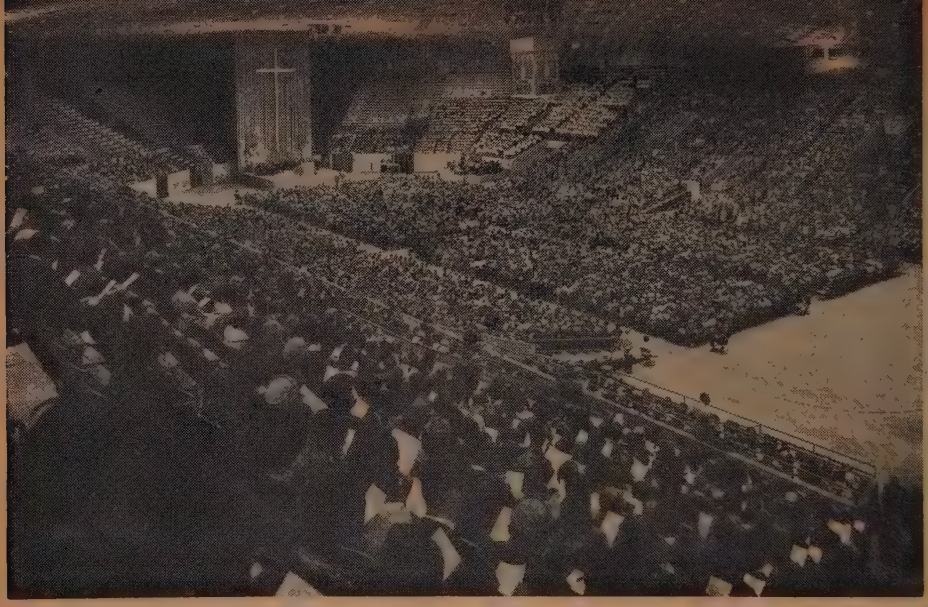
ST. JOHN'S CHURCH, Springfield, Ill., observed its 90th anniversary this month, and the 25th anniversary of Dr. W. W. Roth, pastor. Dr. Harold Lentz, president of Carthage College, preached on Nov. 13.

BETHEL CHURCH, Chicago, observed its 70th anniversary. Speakers included President Belter, Pastor O. C. Kaitschuk, Prof. Robert Marshall, and the Hon. Joseph D. Lohman, Illinois state treasurer.

MARTIN LUTHER CHURCH, Chicago, dedicated its new church building Oct. 9, with Prof. Robert Marshall speaking. The pastor is the Rev. Paul Schubert.

ZION CHURCH, Elkader, Iowa, held an evangelism mission Oct. 9-16. The Rev. Howard Black, of Guttenberg, Iowa, was the missioner. The pastor is the Rev. John Zerhusen.

Wartburg Bible study committee: Dr. R. R. Belter and Pastor Korte, seated; Pastor E. W. Belter and Pastor Juhkentaal, standing



Great gathering of Protestants shown at Reformation Day service in Kentucky Fairgrounds hall

KENTUCKY-TENNESSEE

18,000 Hear Judge Youngdahl Call for Spiritual Revival

By CHARLES L. STRUBEL

LOUISVILLE — More than 18,000 Protestants swarmed into Freedom Hall, in the Kentucky State Fairgrounds here, for one of the largest Reformation Day services in the nation. The annual Christian Heritage Day service is sponsored by the Louisville Area Council of Churches.

The speaker was Federal Judge Luther W. Youngdahl, of Washington, D. C., former governor of Minnesota and a prominent Augustana Lutheran layman. He emphasized the need of more dedicated laymen in the work of the church.

"The great issue facing Americans in this space age," he said, "is how to get off the launching pad of moral and spiritual deterioration." He said we must continue to be strong and free, not only economically, politically and militarily, but morally and spiritually as well.

There was no reference to the religious issue in the presidential campaign during this service, nor at Reformation services in most of the churches in the Louisville area.

Among denominational leaders sitting on the platform were the Rev. John Evans, pastor of First Lutheran Church, Louisville, who introduced Judge Youngdahl, and the Rev. Charles L. Strubel, of Calvary Church.

Judge Youngdahl said Protestant churches have a major contribution to make in our time, by spearheading a spiritual revival— "a new Reformation." The real difference between the Soviet system and the United States system, he said, is that Americans profess to live as a nation under God.

But, he continued, "there are ominous signs that we are straying from the path." He cited the frequency of divorce and separation, rising delinquency and crime, collusive arrangements between business and labor, the television quiz and payola scandals, corruption of law enforcement officers, and the deterioration of human relations.

Sunday School Class Uses *The Lutheran* as Textbook

By MARSHALL F. MAUNEY

ROANOKE—*The Lutheran* is being used as a textbook this quarter in the Sunday school of Holy Trinity Church, Lynchburg. One of the elective courses in the adult department is "The Church in the World Today," with the church magazine designated as the chief source material.

The 30-odd members of the class study the magazine prior to the class session, and discuss selected topics on Sunday. The "Church in the News" section provides most points of discussion, and the "Conclusion" often is a subject for debate.

Holy Trinity Church has been sending *The Lutheran* to the homes of all members for a number of years.

Teacher and class discuss role of church in the world as set forth in "The Lutheran"

Reformation Rallies Held

REFORMATION SUNDAY activities in the synod included a rally in Roanoke, with the Rev. Henry B. Luffberry, of Washington, as the speaker. In Lynchburg the rally was addressed by Dr. Claude Broach, Baptist minister of Charlotte, N. C., and the *Martin Luther* film was shown.

ELEVEN CHURCHES in the Roanoke area are sponsoring an Institute of Leadership Education at St. Mark's Church. Dr. M. L. Minnick, of Salem, is the dean, and Miss Lillian Madsen, of Roanoke, is registrar. Four courses are offered in the eight-week series.

Four congregations of the Richmond area also have a school with four courses.

Call-to-Ministry Conference

A PILOT CONFERENCE on "The Call to the Ministry" is scheduled at St. Mark's Church, Roanoke, on Dec. 4, under direction of the synod's church vocations committee. Young men considered as possible candidates for the ministry are invited.

GROUND was broken Oct. 16 for the first unit of Redeemer Church, McLean, the Rev. Alvin Kuhn, pastor. Leon Weaver, of Arlington, represented the synod, and Pastor Gordon Zirkle, of Front Royal, represented the Shenandoah Conference.

Redeemer congregation has grown from 84 to 232 confirmed members since organization in 1956. The new building is designed by architect Milton L. Grigg (*sketch at left*).

Denver's Reformation Day Stresses Musical Heritage

By OLIVER F. WEAVER

DENVER—Instead of the usual joint Reformation service in Denver this year, a musical program was presented. Choirs of three large congregations — Trinity Methodist, Central Presbyterian and Augustana Lutheran—combined in Central Church to present "The Musical Heritage of the Reformation."

Dr. Russell Porter, of the Denver University faculty, narrated the history of about a dozen hymns stemming from the Reformation. A layman later remarked: "It gave me more understanding of the Reformation than some sermons I've heard."

DR. LEELAND C. SOKER, president of the Rocky Mountain Synod, was moderator of the Reformation Sunday television program sponsored by the Denver Council of Churches.

The theme was "The New Dialogue," emphasizing conversations and opportunities for co-operation between Protestant and Catholic churches. Panelists were Dr. Paul Noren, Augustana pastor; Chaplain William Rhodes, of Denver University, and the Rev. Carl Smith, Presbyterian pastor.

TRINITY CHURCH, Boulder, Colo., will open its doors day and night for any who wish to enter for meditation and prayer. A new Eternal Light is being installed above the altar, and a night light in the Narthex. The pastor is Jack Lundin.

NEW MEXICO Council of Churches has approved a United Protestant Adoption Agency. Lutheran pastors and laymen are co-operating in the project.

C. A. BARNHART, prominent layman of the synod, died in Albuquerque, N. M. The retired New Mexico University professor was the father of Miss Esther Barnhart, missionary to Japan.

SOME 500 CHURCH LEADERS gathered in Denver last month for the National Convocation on the Church in Town and Country. Dr. Conrad Hoyer, of the National Council of Churches, warned the delegates: "We must advance in areas of decline as we advance in areas of increase. . . . Theological differences should not impede planning for a strengthened rural church."

Breaking ground for Utah church: Fred W. Henkel, Gene Cox, Carl Samuelson, A. Swenson, Charles Gumerson, A. Sorensen

GROUND WAS BROKEN recently for Our Saviour Church in Salt Lake City, Utah, first mission congregation of the ULCA to be established in the heart of Mormon-land.

The mission was developed by the Rev. Fred Henkel. The Rev. Gene Cox was called as the first pastor, and was installed Oct. 9 by Synod President Soker.

DR. SOKER ordained the Rev. Ben McCracken, recent graduate of Gettysburg Seminary, and installed him as assistant pastor in Messiah Church, Denver. Dr. J. Benner Weaver, senior pastor; Dr. Oliver F. Weaver and Pastor Robert Beard took part in the service.

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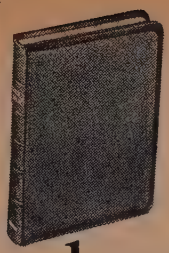

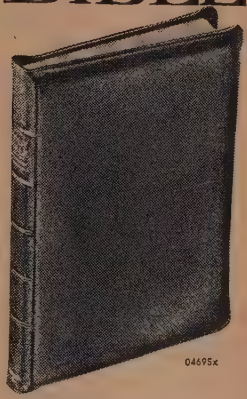

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Continued from page 35

have held us apart in the past, all Lutheran bodies are actually here and working together in this great mission venture. This certainly is not the sort of Brooklyn church life I once knew."

Dr. Bagger praised the name and purpose of the Lutheran Open House program, and assured the pastors the area-wide effort would go a long way in making over the image people hold of the Lutheran Church. "In times past it would have been much more normal to see a sign 'Lutheran Closed Doors,' " he said.

"We need to revise and deepen our thinking and our approach to uncommitted people," Dr. Bagger asserted. "We have to count them really lost if they have not the gospel. It is time we ask ourselves if we have been watering down the essential importance of a man's relationship to Christ."

In the discussion period, Erwin Prange, Missouri pastor, summed up the complaints of many pastors in stating, "The more relevant I am to my parish and my people, the more irrelevant I am to my church body."

He appealed to Dr. Bagger for a solution to the dilemma and was told, "That's the time when a pastor must exercise his Christian prerogative."

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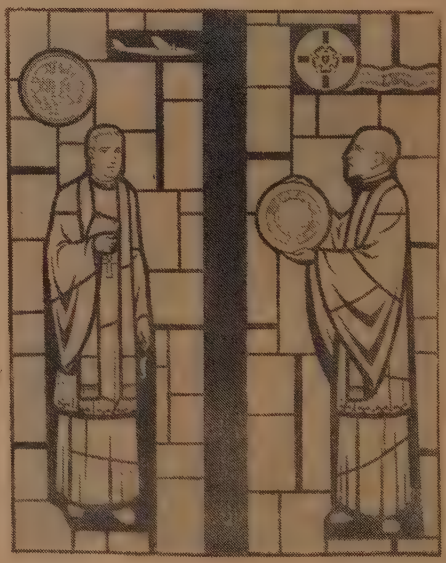
Dr. Elmer W. Harner
Pastor

Window of El Paso Church Pictures Dr. Fry, Dr. Knubel



ULCA presidents shown in stained glass

El Paso, Texas—One of the new stained-glass windows at St. Paul's Church shows Dr. Franklin Clark Fry, present ULCA president, receiving the church shield from the late Dr. F. H. Knubel, the first president.

It is one of a series of windows depicting Lutheran history. Other windows being installed depict the life of Jesus and Old Testament personalities and events. Dedication is planned next Jan. 1 on the congregation's 50th anniversary.

MONTANA-NORTH DAKOTA

Montana Churches Agree On Elbow Lake Camp Site

By RALPH SANDGREN

BILLINGS, MONT. — The Montana Bible Camp Board, joint agency of the ULCA and Augustana Lutheran churches in Montana, has agreed to go ahead with development of a camp site on Elbow Lake, 40 miles northeast of Missoula.

The action was taken even though churches in Billings are 360 miles from the selected camp area. Billings churches are supporting the program fully.

NORTH DAKOTA United Lutheran Church Women elected Mrs. Milton S. Paulson, of Fargo, president for 1961. The meeting was held in Trinity Church, Lansford, N. D.

MRS. E. G. GENTRY was re-elected president of the Montana ULCW conference at a meeting in St. James' Church, Columbus.

PARISH EDUCATION workshops were conducted by Miss Catherine Juram, of the ULCA Board of Parish Education, in Montana and North Dakota churches. Weekday church school material was stressed.

PASTOR JOHN PETERSON was installed Oct. 9 in Redeemer Church, Livingston, Mont.

ST. MARK'S CHURCH, Fargo, N. D., bade farewell with regret to Robert Munson, lay assistant to Pastor L. W. Zaudtke for the past two years. Mr. Munson had charge of the Sunday school and Luther League programs, and taught a confirmation class. He accepted a position with the Lutheran Hospitals and Homes Society of North Dakota.

Music Library for College

LOS ANGELES — Even before California Lutheran College is built, it has acquired an outstanding orchestral library for its music department.

The music library of the old Paramount Theater, sold at auction in September, was given to the new college at Thousand Oaks by the purchaser, Maurice Villon of Beverly Hills.

PACIFIC SOUTHWEST

Churchmen Hold Retreat, Report Gains During '60

By LOUIS F. MERTZ

LOS ANGELES — The United Lutheran Church Men's retreat at Camp Yolijwa was exclusively by and for laymen. The only clergyman participating was the Rev. John D. Foerster, who administered communion. Theme of the retreat, held Nov. 18-20, was "Reaching the Man."

4,000 Pupils at Long Beach

ABOUT 4,000 PUPILS from 41 elementary schools of Long Beach are enrolled in the weekday released-time Christian education program, sponsored by the Long Beach Council of Churches.

The council spends more than $26,000 for supervision and instruction, buses to

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New ministry undergraduate class limited to 30 students enters September 4, 1961. Catalog. Information.

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PACIFIC SOUTHWEST . . .

transport the pupils, and a mobile classroom which is used where other space is not available. United Lutheran and Augustana churches are co-operating in the program.

A REDWOOD TREE was planted in honor of Bishop Otto Dibelius on the campus of Pacific Seminary, Berkeley, during his recent visit there. The German churchman spoke at the seminary on Oct. 24.

DR. CARL V. TAMBERT, Pacific Southwest Synod president, was to attend the Hawaii Conference meeting Nov. 18-19. During the first two weeks of November he was in Japan with a ULCA commission which discussed policy with Japanese Lutherans.

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Edited by Roland H. Bainton

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Dr. E. Theodore Bachmann, Bishop Dibelius and Pastor Ross Hidy at planting of tree

NORTHERN CONFERENCE met at the Mt. Cross Bible Camp. The Rev. Arthur Alm, of San Leandro, was elected president, and the Rev. E. A. Sheldon, of Concord, vice president.

TWO NEW CHURCHES were occupied by congregations on Oct. 23. They are Shepherd of the Valley, Orinda, the Rev. Albert Hidy, pastor, and Shepherd of the Hills, Sunland, the Rev. Edward Hamme, pastor.

ARIZONA CONFERENCE elected the Rev. David Hartman, of Phoenix, president at the fall meeting Oct. 27-28.

SIX NEW MEN'S GROUPS have been organized this year in synod congregations, it was reported by Werner P. Schneider, president of the United Lutheran Church Men. This brings the total to 29.

CHURCH OF THE MASTER, Corona Del Mar, pledged $30,000 for debt reduction and land purchase.

MISSION DEVELOPMENT began Nov. 1 in Oxnard. The developer is the Rev. Theodore Foreid, formerly of Gloria Dei Church, Long Beach.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

SCHERER, GEORGE F., JR. From Rossville parish. To St. Paul's Church, Lititz, associate pastor.

STOUGH, LAVERNE E. To Centerville parish.

CENTRAL STATES

SCHNEIDER, CARL. From St. Paul's Church, Linn, Kan. To St. Peter's Church, Pilger, Neb.

FLORIDA

KEYSER, ALBERT T. From Ascension Church, Franklin Square, N. Y. To Christ Church, St. Petersburg.

ROCKY MOUNTAIN

COX, ARLEIGH E. From Good Shepherd Church, Pocatello, Idaho. To Our Saviour Church, Salt Lake City, Utah.

VIRGINIA

BYERLY, JOHN F., JR. From St. Mark's Church, Charlottesville. To St. Stephen's Church, Williamsburg.

HIMMELMAN, PAUL L. From First English Church, Butler, Pa. To Peace Church, Alexandria.

SHACKELFORD, GLENN A. From Hebron Church, Madison, and Mt. Nebo Church, Rochelle. To Mt. Calvary Church, Mt. Jackson.

WARTBURG

LEHMANN, MARTIN E. From Bethany Church, Burlington, Iowa. To Central Seminary, Fremont, Neb.

WESTERN CANADA

KOSS, LEONARD J. F. From St. Luke's Church, Winnipeg, Man. To St. Paul's Church, Regina, Sask.

SCHMAUCH, WERNER-CHRISTOPH. From St. Paul's Church, Ellerslie, Alta. To St. John's Church, Barrhead, and St. Paul's Church, Lunnford, Alta.

DECEASED

MRS. ADA MUNRO BLINT, 94, widow of Dr. Edward E. Blint, died Oct. 16 in Saxonburg, Pa. Her husband was pastor at Littlestown, Pa., from 1893 to 1905, and at Hebron Church, Leechburg, Pa., from 1905 to retirement in 1929. He died in 1932. Mrs. Blint was active in missionary work of the General Synod.

Surviving Mrs. Blint are nephews and nieces, including Mrs. Paul Slonaker with whom she lived at Leechburg for several years. Funeral service was conducted Oct. 19 in Leechburg by the Rev. George C. Vetter. Interment was at Highland Cemetery, Lock Haven, with the Rev. Robert C. Klingensmith officiating.

THE REV. RICHARD F. SCHLUTTIG, 75, died Oct. 26 in Monroeville, Pa. A native of Germany, he came to North America after graduation from Kropp Seminary, and was ordained in 1908 at Strathcona by the Manitoba Synod.

He served parishes at Langenburg, Canada; Latrobe and Jeannette, Pa.; Harrietsville, Ohio; Rainsberg, Bedford County, Pa., and St. John's, Woodbury, N. J., 1942-46.

He is survived by his wife, the former Elizabeth Anna Thompson. Funeral service was conducted Oct. 29 in Rose Crest Church, Monroeville, by the Rev. Donald W. Moore and the Rev. Edward T. Cochran. Interment was in Restland Memorial Cemetery, Monroeville.

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in conclusion . . . . . .

THE TIME to write about a subject is when people are interested and will pay attention, but not so excited that they won't think calmly. For instance: separation of church and state. This wasn't a good subject for thoughtful discussion a month ago.

Separation of church and state was a new idea when it was tacked onto the U.S. Constitution in 1791. There are not many nations where it has been accepted. Even in the U.S. and Canada the idea is still in process of development.

It has not yet been decided, for example, whether tax exemption of church property, Sunday closing laws, Bible reading in public schools are matters of proper concern for the general welfare or violate church-state separation.

MEMBERS of churches are citizens and have a right to work for laws reflecting their convictions as their churches have helped to shape these convictions. The danger arises when a church tries to influence its members on how to vote in an election or tells its members who are in government offices how to deal with specific political questions.

It is good that a church uses its educational agencies to help its people gain clear convictions of right and wrong. These people should express such convictions in voting or in their decisions if they are elected to public office. It is not good if a church uses its power to try to push people into doing what they have not of their own free conscience decided they ought to do.

Roman Catholic bishops in Puerto Rico violated the American principle of separation of church and state when they told their people how to vote on Nov. 8. Protestant pastors in Pennsylvania did much the same thing last spring when some counties were voting on whether to legalize horse-race betting. Protestant churches organized a strong opposition, in some cities forming car pools to take people to vote against the gambling bill.

This sort of pressure might not have been necessary if a clear conscience on gambling had been built up over the years. The problem is that Catholics don't consider gambling a sin, and numerous Protestants don't seem too sure about it.

Roman Catholic officials have pressured members of their church in the Connecticut legislature to vote against repealing the state's birth control laws. But these were Protestant laws, enacted in 1879 when Protestants believed birth control was a sin. Protestant conscience has changed on this question, but Catholics now dominate the state legislature.

MANY SINS are not crimes, and some crimes are not sins (to plot to overthrow a tyrannical dictatorship, for instance). Where there is difference of opinion between churches as to what is a sin (gambling, birth control), churches should not exert their influence to have a sin declared a crime. Observance of this principle would have saved us from the long struggle regarding prohibition.

Churches should not attempt to use the machinery of the state to fulfill their purposes. But they should work vigorously at creating a climate favorable toward public policy reflecting Christian conscience. Churches should have an active part in the public life of the nation, but never in seeking favor for themselves, and never as a pressure group.

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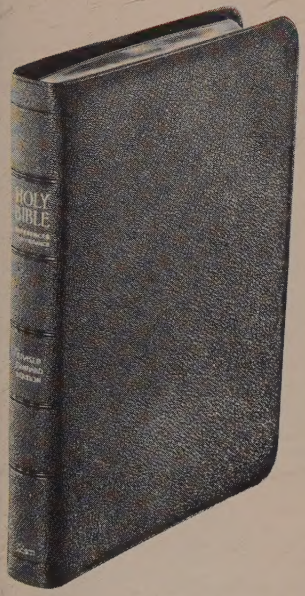

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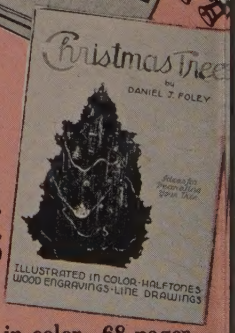

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